

**The Kings of the East**

# **TURKESTAN**

**Missions to the Kazakhs,  
Kyrgyz, Tajiks, Uzbeks,  
Turkmen, and Afghans**

**Alan McBride**

*The Kings of the East:*  
*Turkestan,*  
*Missions to the Kazakhs, Kyrgyz, Tajik, Uzbek,*  
*Turkmen, and Afghans*  
*By Alan McBride*

*Book 6: Stories from the 10/40 Window*

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*This is dedicated to the few faithful born again workers in the Turkestan countries of Central Asia who struggle to win souls to Christ! Pray they are joined by fellow workers who will undergird them in the discipling of soul winning, evangelizing, and church planting.*

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# Contents

Preface.....	6
Prologue.....	12
Triumphal Entry in to the Land of the Kazakhs.....	21
Over the Hills to Pavlodar .....	42
The Astana Church Plant .....	92
Soul Winning Across Karagandy to Taldykorgan.....	138
South to Almaty .....	155
The Gospel Road through Kyrgyz.....	205
The Gospel Road through Uzbek .....	235
The Gospel Road through Tajik .....	267
The Gospel Road through Turkmen .....	302
The Gospel Road to Jalalabad .....	333
Miracle in Torkham .....	355
Afterword.....	361
Epilogue .....	362

## Preface

"The Kings of the East" is a reference from the Book of Revelation, referring to the nations east of the Euphrates River; known as "the kings from the rising of the sun." In Revelation 16:12, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." The author contends that these nations are those directly east of the Euphrates River, from Iran to Pakistan, more specifically a collection of nations that consist of the Turkestan region: Turkmenistan, Kazakhstan, Kyrgyzstan, Uzbekistan, and Tajikistan, perhaps even Afghanistan and Azerbaijan.

Turkestan is a region of Central Asia, particularly a collection of countries that were once satellite states of the former Soviet Union. These countries consist of rugged terrain with extremes in elevation: steppes, large mountain ranges, deep-sea lakes, forests, deserts, oases, dunes, and long flat river valleys. These countries are rich in natural resources but

plagued by toxic pollution from their Soviet military-industrial past. They have emerged from their Soviet past as predominantly Muslim nations with majority Muslim populations that typically adhere to folk Islam. Their national flags consist of golden suns, golden rays, crescent moons, and numerous stars. Their symbols and colors are reminiscent of what is prophesied in the Book of Daniel, 11:38, "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things."

In the time when God is pouring out His wrath on the earth, these nations may be responsible for fielding a vast number of great cavalries, "two hundred thousand thousand," or two hundred million. Moreover, most of these nations come from a tradition of horsemen so it stands to reason their involvement. These nations may very well be fronting much larger nations, such as Russia, China, and India. The indication is that these nations will be gathered together to fight against the Antichrist and his

Babylon and Babel beasts. In Revelation 9:13-21,  
"And the sixth angel sounded, and I heard a  
voice from the four horns of the golden altar  
which is before God, Saying to the sixth angel  
which had the trumpet, Loose the four angels  
which are bound in the great river Euphrates.  
And the four angels were loosed, which were  
prepared for an hour, and a day, and a month,  
and a year, for to slay the third part of men. And  
the number of the army of the horsemen were  
two hundred thousand thousand: and I heard  
the number of them. And thus I saw the horses  
in the vision, and them that sat on them, having  
breastplates of fire, and of jacinth, and  
brimstone: and the heads of the horses were as  
the heads of lions; and out of their mouths  
issued fire and smoke and brimstone. By these  
three was the third part of men killed, by the fire,  
and by the smoke, and by the brimstone, which  
issued out of their mouths. For their power is in  
their mouth, and in their tails: for their tails were  
like unto serpents, and had heads, and with  
them they do hurt. And the rest of the men  
which were not killed by these plagues yet

repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

More specifically these armies of cavalries will be gathered to a certain battlefield called Armageddon. There, the Lord will return with his armies of Angels and Saints to vanquish all the enemies of God. In Daniel 5, just as the Persians made their way, under the cover of darkness, to overtake the Babylonians, so the way will be made for these armies of cavalries to descend into the valley of Megiddo to face against the Assyrian. In Revelation 16:12-16, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they

are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

These numerous armies, coming from the east and north, will distress and challenge the Antichrist and ultimately will spell his doom. The outcome of this great culminating battle of the ages is prophesied in the Book of Daniel. Daniel 11:44-45, "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Christian soul winning and church planting missions to the Kazakhs, Kyrgyz, Tajiks, Uzbeks, and Turkmen are much-needed

in this day and age. Their combined populations of people groups are less than 2% born-again Christian. The greatest concentration of unreached and unengaged people groups are in the Turkestan region. Truly this area of the world is where the greatest need for workers is to be mustered in the harvest fields of the Lord. If what the Lord prophesied about His Gospel being preached in all the world and then the end of the age is to come to pass. In Matthew 24:14, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

## Prologue

Turkestan or "Land of the Turks" covers a region of Central Asia from southern Siberia in the north with Tibet, India and Pakistan to the south, the Caspian Sea in the west and the Gobi Desert to the east. The area covers a large number of countries, including Tatarstan and southern Siberia in Russia; Moghulistan in western Mongolia; Xinjiang in China; Kazakhstan, Turkmenistan, Tajikistan, Uzbekistan, Kyrgyzstan, and Afghanistan.

The Kazakh Republic or Kazakhstan is a large and vast landlocked Eurasian country in the middle of Central Asia. A petroleum and rare earth mineral rich country surrounded by Russia in the north, China to the east, Kyrgyz, Uzbek to the south, and Turkmen to the west. She also borders a northwestern coastline to the Caspian Sea. Sparsely populated with a diverse stratified land mass of arid plains, grassy steppes, boreal forests, canyons, foothills, deltas, snow-capped mountains, and deserts. She is home to numerous groups of Turkic nomads. They have a heritage of having descended from nomadic

herdsman. Moreover, the people are predominantly ethnic Kazakh and adherents to folk Islam with smaller groups of Russians, Uzbeks, Tatars, and Uyghurs. Historically, the idyllic people and countryside have come under control of Mongols and Russians. For a while in the 20th century, she was a soviet satellite state under Soviet Russia. Since the dissolution of the Soviet Union, the Soviet-era leadership still dominates the political and economic state of the nation. Consequently, the Kazakh Republic is an authoritarian state which restricts human freedoms, especially political and religious liberties. Islam makes up two-thirds of the population while Orthodoxy comprises roughly a third of the population. Any true Christianity, however, is oppressively suppressed throughout the country.

The Kyrgyz Republic or Kyrgyzstan is a landlocked Central Asian country with a mountainous terrain, including the Tien Shan mountain range that borders northwestern China. She is bordered by Kazakh to the north, Uzbek to the west and southwest, Tajik to the

southwest, and China to the east. Her capital and largest city is Bishkek. She was a crossroads for the Silk Road as well as other caravan routes. Her people are culturally grouped by tribes and clans. They are majority ethnic Kyrgyz with large communities of Uzbeks and Russians. She was a Soviet satellite state under the USSR and underwent Russification with Russian being an official language. The majority of the people are Turkic and Hanafi Sunni Islam while a large minority is Russian and Orthodox.

The Uzbek Republic or Uzbekistan is a doubly landlocked country in Central Asia. She was a strategic crossroads of the Silk Road during antiquity. She has since been conquered by Arabs, Turks, and Mongols only to be incorporated into the Russian Empire by the Tsarist Russians. She was again incorporated into the Soviet Union as a Soviet Socialist Republic during the middle of the 20th century. She finally gained independence with the desolation of the Soviet Union in 1991. Her language, Uzbek, is a Turkic language written in the Latin alphabet. The majority of her people

are Uzbeks with smaller minorities of Russians, Tajiks, and Kazakhs. Islam is the religion of the majority of her people; as such her governance is authoritarian and repressive of human rights.

The Tajik Republic or Tajikistan is a landlocked Central Asian country with a greater mountainous terrain than her northern neighbor, Kyrgyz. She is bordered by the narrow Wakhan Corridor of Afghanistan to the south, Uzbekistan to the west, Kyrgyzstan to the north, and China to the east. The Tajik also have cultural communities in Afghanistan, and Uzbekistan. Historically, the Tajiks have been influenced religiously by Buddhism, Nestorianism, Zoroastrianism, Manichaeism, and now predominantly by Islam. During the Soviet-era, she was a Soviet satellite state where Russian has become the second language. Islam is the religion of a super majority of the Tajik, who are Hanafi Sunni Muslims with a few Shia Muslims. An even minute community of Bukharan Jews resides in the capital of Dushanbe.

### The Turkmen Republic or

Turkmenistan is a Central Asian country, facing the Caspian Sea to her west, bordered to her south by Iran and Afghanistan, and bordered to her north by Kazakh and Uzbek. She was a crossroads of the Silk Road during antiquity. She was then annexed by Tsarist Russians into the Russian Empire. As such, she was incorporated into the Soviet Union as a Soviet Socialist Republic during the midst of the 20th century. As with her central Asian neighbors, she gained independence from the dissolved Soviet Union in 1991. Known for her vast natural gas reserves, she is also known by the Karakum, a great region of black sand underneath a sandy covered desert. A majority Islamic country, she does have a significant minority of Russian Orthodox. As with her Central Asian neighbors, she too is an authoritarian state with oppressive oversight of her people.

The Islamic Republic of Afghan or Afghanistan is a landlocked country situated within the southern reaches of Central Asia and the western frontier of South Asia. Known as the

"unconquerable" land, she has borne witness to numerous military campaigns over human history, including those waged by the Macedonian armies of Alexander the Great, the Islamic Arabs, the Mongols, the British, the Soviets, and NATO forces. Also known as the "Buffer State," she played a strategic role in the "Great Game" being played between Tsarist Russia and British India in the late 19th century. By the dawn of the 20th century, she was free of foreign intervention and became a Muslim kingdom (which continued for half a century) until Soviet intervention and invasion occurred in 1979. During the Afghan-Soviet war of the 1980s, the mujahideen emerged as a formidable force. Being armed with U.S.-CIA supplied shoulder-fired stinger missiles; they shot down numerous Soviet helicopter gunships at-will, which eventually rebuffed the Soviet forces into full retreat by 1989. In their wake, the Pashtun Taliban of Islamists began to systematically take over the country. Between 1996 and 2001, they had most of the country under their control only to be challenged by the Northern Alliance. The

result was an Afghan contest between the Saudi-Pakistani-backed Taliban versus the Russian-Iranian-backed Northern Alliance. What brokered it was the September 11th terrorist attacks in New York City and Washington, D.C. blamed on the Taliban-backed Al Qaeda, namely Osama bin Laden, being harbored in Afghanistan. What resulted was an all-out war being waged by NATO forces in Afghanistan which dislodged and forced the Taliban to retreat into the western frontier region of Pakistan. When the War on Terror abruptly ended with the onslaught of the Western Wars, the Taliban forged a mutual alliance with their Turkic ethnic groups and Turkestan neighbors, brokered by Turkey and backed by both Iran and Pakistan to form a regional alliance with the Islamic Turkish Confederation.

In the Western Wars waged by Russia and China, the Russians called up the Kazakh Republican Guard and the Kazakh Armored Divisions for support in Eastern Europe. They also via the Kazakh state conscripted numerous military-age Kazakhs to form Turkestan Steppe

Battle Groups equipped with modern Russian weaponry and trained by the Russian Spetsnaz to help secure the Caucasus and the Balkans. The Russians did the same for their former Central Asian satellites, the Kyrgyz, Tajiks, Uzbeks, and Turkmen. They called up numerous reserves of them to form additional Turkestan Steppe Battle Groups that accompanied them in their full-scale invasion of Europe.

When the Western Wars turned against the Eurasian aggressors, the Kazakhs regrouped and maintained forward bases in the Caucasus. When the Russians decommissioned their Turkestan Steppe Battle Groups, they deported most of them back to their respective countries. However, the Kazakh Battle Groups remained and had to be rebuffed by Russian-backed Georgians and Armenians into Azerbaijan. Since then, the Kazakh state as well as her Central Asian allies have solidified a binding military alliance with Turkey (which has since enlarged his expanse over Bulgaria to the west, to the Caspian Sea in the east, and annexed northern

Syria in the south). All the Turkestan states have maintained a cultural alliance with Turkey since the War on Terror and since the end of the Western Wars have become reconstituted as Islamic Republics allied with the Islamic Turkish Confederation.

## **Triumphal Entry in to the Land of the Kazakhs**

When last, the four missionaries, Samuel, Joanna, Joseph and Zipporah, were in Atlai Russia near Belyashi, they were caught up by the Spirit of the Lord, and were found near Arshasty, an outpost of eastern Kazakh. They are so excited and elated, praising the Lord for finally having them arrive in to the Asian West (to where the original Back to Jerusalem brothers and sisters had endeavored to sojourn almost a century earlier). They had studied Russian while in Shandan to prepare them for their missions in the Turkestan region.

There, they came across a group of Kazakh children gathered outside a madrasah in a courtyard. They were reading a Meccan sura, out of the Quran, and were wondering over its true meaning. They were reading the story of Mary and how she, being chaste, was to give birth to a Son, as a sign and a blessing to all people (Sura 19:19-21). They approach them, a dozen little boys and girls, ages 9 to 12.

"What are you all reading?" Joanna asks, as they look up and see the four of them, standing before them. One of the little boys pipes up and says, "We read about Mary and her Son!" One of the little girls adds, "Her Son is to be a sign and a blessing to all people." So, another little boy asks, "Who is her Son?" And so, another little girl asks, "What is His sign and blessing?"

Samuel presents to them the Bible, and says, "This here is the Word of God; and He has the answers to your questions." So, they read for them out of the Gospels. Samuel reads out of Luke about the angel Gabriel, appearing to Mary (1:26-38); Joanna then reads from there about Mary, visiting Elizabeth, and Mary praising God (1:39-56); Zipporah then reads on Jesus being born, and the angels announcing His birth (2:1-20); and Joseph reads to them about the earthly parents of Jesus obeying the Law of Moses, and Simeon and Anna prophesying over Jesus (2:21-40).

The children are amazed at what they hear, how clear and concise were those accounts, they understand clearly Who Jesus is and how He was

conceived of the Holy Ghost, as a virgin born babe of God. Then, Samuel takes the Bible and reads for them out of Matthew about Jesus being the Sign of Jonah (12:39-40); and he tells them, out of the Gospel of John, of the death, burial, and resurrection of Jesus Christ (3:16-18).

Joanna asks them, "Do you now believe on Jesus Christ to be saved, so as not to perish?" They nod their heads, 'yes'; and they lead them in prayer to believe on Jesus Christ for their salvation. As they finish their prayers, there appears from the door way of the schoolhouse, an elder man, a cleric of the madrasah; and his steely eyes are focused on the missionaries. He firmly calls for the children to return to his classroom. He then stares down at the missionaries, who are standing there with the Bible in Samuel's hand. He shouts at them, the bismallah, the creed of Islam.

They look to one another bewildered. They then look back and suddenly he is gone from the doorway. They realize much to their chagrin that they are not in Mongolia anymore. Undeterred, they walk with their satchels and sleeping bags

about them down towards the edge of town. They see a caravan bus at the depot; and it is bound for Zaysan. So, they board it with a few other passengers. They travel down along the main road; and then they take a winding back road down and around towards a small lake.

By midmorning, they arrive at a logging village, Urankhayka, near Lake Markakol. There, the missionaries get off and walk through the midst of the village. It is a village of lumberjacks, who cut and haul timber from out of the nearby foothills and ridges. The houses are as log cabins with ornate windows and roofs. They stop in the midst of the village; and they preach the Gospel in both tongues of Russian and Kazakh. They began to attract a few of the town's women and children. They preach the "Romans road" to them and a few of them believe on Jesus Christ for their salvation.

They then begin to go home to home, knocking on doors and preaching the Gospel to those who open to them. Women, either washing clothes or making supper in their homes, answer their doors (if not the oldest child answering the

door). Those that believe follow after them; some, who answered the door, also believe and even a few of the children leave their homes and follow after the small crowd of followers, following after the missionaries.

At noontime, the men arrive from the sawmills and the forests roundabout to have lunch. They come across the missionaries and listen to their preaching, some among them believe as well. Even the akim of the village also believes; and he invites them in to his home where his wife and daughters have lunch ready for him and his son. They wash up and ready themselves to eat. They sit down and have a meal together, and they have Samuel pray over it.

Afterwards, both Samuel and Joseph join the akim and his son in working at the mill. They help load raw lumber planks on to hauling trailers and help strap them down. Meanwhile, their wives help the akim's wife and her daughters cleanup and prepare supper for the men. When the sun goes down, they finish their work and the rest of the tractor-trailers take off for their respective destinations. The akim, his

son, and the two missionaries head back to his home. There, they wash up in the wash house, have supper, and gather in the family room of the cabin to have tea and a chat. Samuel presents to him a Kazakh Bible for him to read and study. He is grateful and honored. They go over what a church and church leadership is from the Pauline epistles. Tomorrow is Saturday, he has business to do down at the Village Hall, and he invites the missionaries to join him. So, they all bed down for the night.

The next day, they go with the akim down to the Hall where he tends to his business. They look around the Hall and help set up for a church service for Sunday morning. When the akim completes his work, Samuel has him make an announcement to the people of the village to come in the morning to the Hall to have church.

The next morning, the whole village shows up; and they must have church outside in front of the hall. So, they set up a pulpit on the porch of the Hall. There, Samuel takes to the pulpit with Joanna, Joseph, and Zipporah seated to his right and with the akim and his family seated to his

left. He preaches on the biblical concept of believe for salvation in Christ Jesus. He then invites those who have not believed to come forward and call upon the name of Lord to be saved. All of those who had not already believed come forward and believe on Christ for their personal salvation. They pray with Samuel to call on the name of Lord, Jesus Christ to save them from hellfire and to receive everlasting life. The Holy Ghost then comes upon them; and they begin praising the Lord in the tongues of Kazakh, Chinese, and Russian.

After a while, Samuel preaches again on baptism; and all the newly born again Christians there call for being baptized. The missionaries lead the village of them down to the shore of Lake Markakol and baptize them in the water. They spend the rest of the day on the shore picnicking among what the women have brought for potluck.

As the missionaries sat on the shore, the akim and his family had a blanket spread out with their baskets. The missionaries pray with the family over their meal. After they had picnicked,

the missionaries along with the akim get up before them there where Samuel lays his hands on the akim and ordains him as pastor of the newfound church in Urankhayka. They again go home with them and bed down for the night.

In the morning, they are seen off by the akim and his family at the bus station. They board the minibus and wave them off, as they head further south to the town of Terekty. They disembark the bus and go into the middle of the town just outside the ornate blue mosque. They preach the Gospel to onlookers and passersby. Several of them stop to listen but they no sooner give the invitation, then the cleric of the mosque with five of his boys show up behind them; and he yells the takbir, or "allahu akbar"! They begin to pelt them with rocks and stones. They take off and run for the bus station. They get struck in their shoulders, arms, and back of their calves. They struggle, running fast, but make it aboard the next bus. The cleric has his boys stop short of the station. They watch as the bus takes off, and leaves the town behind, heading further south to Chemyahevka.

There aboard the bus with the missionaries is an elder man, who saw them being chased aboard. He warns them, "You better not go to Ashaly! For there is a great training camp of Kazakh and Uyghur jihadists!" They heed his words; and tell him they are heading to Chemyahevka.

When they arrive, they notice that this small town has a lay out of one big neighborhood. So, they go home to home, sharing to whoever answers their call, the "Romans road." As the afternoon goes on, they gather to themselves some two dozen newly born-again Christians. They lead them down to the banks of a nearby stream, running along the east side of the town.

There, they preach on baptism and baptize them down in the deep part of the stream. Once they have baptized all that had come, they come up out of the water, as more and more of their neighbors show up to curiously watch and inquire of this spectacle.

So, they preach to them out of 1 John,  
"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By

this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

They too believe on Jesus Christ for their salvation, as the missionaries return to the water and baptize them as well. Again, they come back up out of the water, and more and more of their neighbors, the whole rest of the town, show up. So, they preach to them, out of 1 John 4, "'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God"; and Mark 16, "'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'" Moreover, they also believe on Jesus Christ for their salvation, so they call on the Lord to save them. They go down in to the water, as once again the missionaries return to

the water one last time, and baptize the rest of them.

When they finally come up out of the water on to the banks, the lot of them, the men, the women, and the children have blankets spread out on the shore, and have brought with them from their homes, baskets full of picnic goodies. The missionaries are invited by the village akim and his family to share a picnic with them of kurt, shelvek, and pilaf. They eat heartily of the delicious delicacies.

Later on, they bed down in the family room of the akim's cabin for the night. In the morning, Samuel gives to the akim a Kazakh Bible for him to read and study. Samuel instructs him to not only read and study from it but to also teach their brothers and sisters of the newly born-again community about the things of God.

They take the next bus south of Lake Zaysan down and around to the city of Zaysan. They look out from the bus windows and see a beautiful picturesque view of mountainous terrain. They ride in to the city to the bus station, a city surrounded by forests. So, they walk the

street, with their satchels and sleeping bags strapped across their shoulders. They go down to Mosque Square, near to the Islamic Kazakh Army Base and the Zaysan Mosque, towards the center of the city.

They go into the midst of the square where Samuel preaches out of 1 John 4, "'Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the

Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.'"

They gather to themselves a sizable crowd of onlookers and passersby. Suddenly, local officials show up and among them are the secret police. They send in a cadre of city and military police, who muscle through the gathering, and they abruptly take a hold of the missionaries and bring them out before the officials. They question what they are doing to which Samuel

tells them in Russian that they are there to share the Gospel of Jesus Christ with the people.

The officials, four Muslim clerics, bring the missionaries into the courthouse where they are brought before a Muslim magistrate. Their bags as well as their persons are searched in open court for identification. They find their passports and present them to the magistrate. The magistrate questions them, to which they confess to being Christian missionary evangelists, there to proselytize the people. The magistrate issues to them a warning and a fine, to which they find no money for them to pay. The magistrate then pronounces to the presiding officials to make an example of them before the people.

They take them outside before the people in the city square. They strip them of their coats. Push them to the ground, on their knees, and on the palms of their hands. They take sheep rods and begin striking them on their back sides. At first they hold in the pain, but the sting of the strikes causes them to cry out in great stinging agony. While they are being beaten, four lumber polls

are posted out in the crossroads of the square, one facing each road, North, South, East, and West. They receive 33 strikes across their back sides which cut tears into their clothes.

Sore and bruised from their beatings, they are taken to the polls where they are tied with their hands and feet to the back of the polls. Their necks are tied as well in a slipknot with the rope, being hung to a peg at the back and top of the pole, suspending them by their feet, hands, and necks fastened to the back of them. They hang there in shame. Hostile Islamists coax the people there watching to spit and throw rotten vegetables at them. Many of them do; and they spit on them and throw rotten vegetables at their faces. Joanna is near tears, but holds them back. She is not necessarily upset from the beating or the polling, she rather expects that for witnessing for Christ. However, she remembers (as does Samuel) of how their brother and two sisters were beaten severely and put to X-shaped crosses (they also were shot in their wrists and feet and left on them to be put to open shame).

They are getting a taste of that shame. They are suspended there for three hours.

By late in the evening, they are taken down. When they fall, they fall to their knees; they are weak, sore, and famished. They are then thrown on to the back of an empty hay wagon with their satchels and sleeping bags thrown in with them. Four of the policemen go with them; three of them sit in the back with the missionaries while the other sits up front with the farmer on his tractor. They pull them about half a kilometer up to the bus station. There, they pull up to the depot where the policemen get out. They drag the missionaries from the wagon and toss them up on to the platform. Their satchels and sleeping bags are also tossed up there with them.

The lead policeman takes their passports and hangs them around each of their necks. He puts his foot up on to the steps of the platform, leans over, and instructs them lying there, warning them in Russian, "Go back to China! You come back; we chop your heads off!" The policemen go across the street, and sit out in front of the kafe for a drink, where they can see the

missionaries. Fifteen minutes go by, as the missionaries manage to get up and sit on the bench, facing the policemen, who are watching them from across the street. Two buses come and arrive at the depot; one is bound for the Chinese border while the other is bound northwest to Qalbatau.

They sneak aboard the northwest-bound bus, and before the policemen knew what had happened, the bus bound for Qalbatau had taken off. As far as the policemen know, they are on the bus bound for the Chinese border that had taken off at the same time. Rest assured of their escape, the missionaries sleep the whole way to Qalbatau.

They are awakened by the driver for them to disembark. They get off with their satchels and sleeping bags; and they go down to a nearby park. There, they preach the Gospel to the children and their parents, who are there in the park. Many of them there, believe on Jesus Christ for their salvation, and receive the kingdom as a child. A lot of the children there

along with their parents are blessed by the Holy Ghost coming upon them.

They go from there down in front of the town square and preach the Gospel again to a whole new group of people, who gather around them. However, it does not take long before this crowd of onlookers and passersby turn hostile, as many among them are Kazakh Islamic Nationalists. Some of the clerics among them go before the crowd and yell the bismallah, which unleashes the crowd to throw rocks and stones at the missionaries. A few of the men and boys there also attack the missionaries, hitting, beating, and punching them violently. They kick them in their backsides, as they take off in full retreat. Some in the crowd led by the clerics chase after them, hurling more rocks and stones, pelting them in the shoulders, arms, but their satchels and sleeping bags buffet the ones hitting their backs. However, they are gaining on them, so they let go of their satchels and sleeping bags to lighten their loads. They pick up more momentum, as the crown of Islamists stop and

loot their satchels and sleeping bags they left behind.

They run around a corner towards the bus station. From there, the crowd had stopped short; and they heave over in exhaustion. They slowly but surely make their way down to the bus station, bloodied and bruised in their faces, sore and unhinged from the rocks having hit their shoulders, arms, and even the backs of their legs. They grope their way up on to the covered porch of the bus depot; and they sit keeled over on the bench, gasping for their breath.

Zipporah looks up with black and blue bruises on her cheeks and blood streaming from her nostril. She gazes dazed at the three of them and says, "Let's go home! We've had enough!"

Joanna looks to Samuel as well with a cut lip and blood streaming down the side of her mouth.

She nods, yes in agreement. Even Joseph with a bruised jaw and a black eye also nods in agreement. Samuel looks to them with a cut upper lip and blood coming from both his nostrils and mouth, he gently rebukes them from Hebrews, "It is a fearful thing to fall into

the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. ... Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Suddenly, behind Samuel appear two men like lightning in shining white raiment. They wave with their hands for them to come hither; and they slowly but surely get up from the bench and follow after them to a waiting bus that they board. They find that they have money enough to pay the fare to Oskemen. They look behind

them, from out of the bus doors; and the two men are gone.

## Over the Hills to Pavlodar

They are then taken by bus northeastward to the administrative center of the eastern Kazakh region. Oskemen is a major city north of Lake Zaysan and along the Irtysh River. Oskemen has a dark past as the sight of the Soviet nuclear bomb project as well as the sight of one of the worst ecological disasters of the Cold War, a beryllium explosion in 1990 that emitted a radioactive cloud over the whole of the city. The results are a resident population that exhibits high rates of cancer with large sections of the nearby Irtysh River polluted with toxic radioactive fallout. It has since become a mining and metallurgical industrial center of the East Kazakh Region.

They nod off, as the bus pulls into the bus station. They awake, as the bus comes to a stop to unload passengers at the depot. They come out refreshed and no worse for wear. They walk out onto the platform with passengers, onlookers, and passersby going to and fro, but they remain silent and shy.

They see off in the distance those two men who led them from Zaysan to there. They again wave to them to come hither and follow them. So, they go from the depot across the street to the corner where those men were standing. They round the corner; and they see them again at a distance, waving them hither. They again follow them around another corner to a campus of a hospital in the midst of the city.

They go in as visitors to the cancer research ward. They are led to a room towards the end of the hall. They peer inside the room, where they see a bedridden teenage boy in a hospital gown with a sheet covering him to his neck, a bald head, hollowed-eyed, and a death mask for a face. An older lady is in there, sitting in an old wooden rocking chair. She looked to be in her late 40s with stringy black hair tied up in a tight bun. Next to him is another teenage boy younger than the other, facing the window. He too is bedridden with death worn over him in a hospital gown and a sheet pulled up to his neck. The whole room is heavy with gray staleness and smells of black death. They see a black mass,

filtering in and out of the room like a walking Grim Reaper.

"May we come in?" Samuel asks in Russian. The lady slowly draws her sullen black eyes to their attention and sees these visitors. She understands enough Russian to hear them. She slowly motions for them to come hither. They go in and suddenly the room becomes lighter and slightly brighter. The black mass disappears into the wall behind the older boy's bed. The lady senses the difference and gets up to greet them. She welcomes them in to visit. She introduces herself as Dariga and her teenage sons, Kaisar and Karim.

She admits in tears that she had an older son, who died a few months ago from brain cancer. Samuel looks in her tear-stained eyes and declares, "This day we all walk out of here in peace." She marvels at his declaration, as he and Joanna go over to the older boy's bedside and lay hands on the boy's forehead; Joseph and Zipporah also do the same for the younger son. They silently pray over the boys and only utter aloud, "In Jesus' name! Amen!"

As they conclude praying, they stand back and watch as the color and life return to the boys' faces and bodies. Their eyes become bright and alive. Samuel then commands, "Get up! Walk!" Slowly but surely each boy stirs fresh from his bed and to their feet; they stand up. Their mother is amazed and hysterical at their dramatic recovery. She cries tears of joy, as she sees her sons, standing and walking to her. They hug and embrace one another.

The four missionaries stand there smiling and praising the Lord for His grace and mercy. The mother turns to them, so gracious and jubilant on her face. "Thank you! Thank you!" She gasps and embraces each one of them. "Thank Jesus Christ!" Samuel declares. "For by the power and ministry of the Holy Ghost, revival has come to your sons this day!"

She desires to go and tell the hospital staff, but they forbid her. Instead, they have her and her sons ready themselves to leave that place. They pack up their belongings and sneak out the back doors by the room of the hospital wing. From there, they take a cab down to the southeastern

corridor of the city to a series of flats, overlooking the Ulba River.

There, they meet with her cousin, Sezim, a close family member, and her family, her husband, two daughters and a son. They are surprised and amazed to see them, especially alive and well.

"When we last saw you, you were dying," she gasps. "Now, you stand here alive and well! What happened?" She welcomes them in and sees they have visitors among them. "Who are your friends?" She curiously asks, as they all pile into the close knit living room across from a kitchenette with a small dining table out in front of it.

The all sit where they can, some on the couch, the husband in his chair, and his wife and daughters sit around the dining table. The widow's sons; and the youngest son set on the floor at the coffee table. Samuel leans forward from the middle of the couch between Joseph and their wives. He introduces them as Christian missionaries from China. Dariga pipes up and exclaims, "These are the ones who came to our room and healed us!" Samuel is quick to point

out, "The healing comes from our Lord, Jesus Christ! We put our faith in Him to heal; and He did so just like we put our faith in Him to save us from the wrath of God!"

They are intrigued but notice the bruises and cuts on their faces. "You heal," the young son wonders. "But, what of your selves, you have cuts and bruises on your faces? What happened?" His father quickly scolds him for talking out of turn, but Samuel takes advantage of the questions to interject the Gospel and the Gospel accounts of Christ healings. They give the account of Jesus raising Lazarus from the dead. They all there, who have not done so, believe on Jesus Christ for their salvation; and the Holy Ghost comes upon them; and they are born-again. So, the missionaries lead them in singing a few psalms, hymns, and spiritual songs, including an old American Gospel Song, "Looking through New Eyes" (a Christian song they heard and learned from Chinese Christian Free Radio).

Sezim, being a gracious hostess, insists the missionaries shower and that she will have their

clothes laundered. She went and got them fresh clothes to wear. While the missionaries go to shower, she and her daughters prepare them all supper. Each one takes their turn to shower, as Dariga tends to them, giving them their changes of clothes, and collecting their soiled clothes for laundry. After they had freshened up, they all gather around for supper. They all line up with their plates and are served manti and pilaf. As they all sit where they were before, they are served kumis in their glasses to drink.

When they are ready for bed, Sezim insists the missionaries take the kids beds for the night. However, they instead take to the carpet of the living room floor. "No!" she exclaims. "Your wives can sleep with the girls in their beds and you can sleep with my son in his bed." Samuel would rather they stick to the floor, but again she persists in escorting them to her respective kids bedrooms. "Our sleeping bags were stolen," Samuel protests. "But, the carpet is most comfortable." Sezim is not having, "nonsense!" She counters, "You all come with me!" Samuel acquiesces and motions for them to follow after

her to the bedrooms. So, they sleep the night where Sezim places them.

In the morning, they awake to a new day. As breakfast is being made for them, a knock comes at the door. Dariga answers the door and there stands an older man, who smiles. She instantly recognizes him and welcomes him in; and he is amazed to see her in great health! They speak in colloquial Kazakh to one another (instead of Russian, as they all had for their guests to understand). She excitingly introduces him to her missionary friends as, "Erasyl! My good friend!" She has him join them for breakfast. As they gather around to eat, another knock comes at the door. This time Kaisar gets up and answers it. There at the door is a young lady, who he immediately recognizes; and they speak in colloquial Kazakh to one another. He invites her in and introduces her to the missionaries as, "Zhuldyz, aunt Sezim's neighbor." She too is invited in for breakfast. She is incredibly surprised to see him alive and well; and she is amazed! They no sooner sit down; and again another knock comes at the door. This time,

Karim answers the door, and another young lady stands there. She is also pleasantly surprised to see him alive and well. They to speak briefly in colloquial Kazakh; and she too is welcomed in to join them for breakfast. He introduces her as, "Aiday, the next-door neighbor."

Sezim tells her guests, "These are our good friends! They heard about how amazing was their recoveries, that they must come over and see for themselves!" The missionaries are amazed at how news travels so fast around there (but news is only a couple texts away). When they are finished with their modest breakfast, they all gather around in the room, standing room only now. And Samuel is given attention to tell of what miraculously took place at the hospital. He again takes advantage of the opportunity to share the Gospel with the newcomers and neighbors. He also preaches on baptism; and the neighbors, all three believe on Jesus Christ for their salvation. They too inquire about baptism, as does the others. Samuel explains the Gospel and the biblical symbolism of baptism, as a public testimony of their faith in

Christ Jesus. So, they ask about water and where to go?

Sezim's husband, Bolot suggests they all go up to his brother's summer cottage eastward in the hills, where the Ulba River starts. So, they all go by their cars, carpooling in four of them. they drive out east along the river road, up in to the hills, going towards the eastern outskirts of the city. They pass numerous dachas and cottages dotted here and there along the way. When they finally arrive to their destination, out in front of a well-kept country cottage, there comes Bolot's brother with his wife and two sons, who are all on vacation. They welcome their friends and family to their dacha, a two-story country cottage with an overview of the river, running out in back of their backyard. He introduces himself as, "Bolot, and my wife, Gulnara, and my two sons, Narsyl and Nurzhan."

His brother, as well as his family knows their relatives, but he asks about their four guests. Bolot introduces them, as miracle workers, who healed his wife's aunt and two sons! He then presents them to him and his family, Dariga,

Kaisar, and Karim, as healthy and alive! They are amazed and excited, having seen their previous condition. The missionaries again explain that they merely put their faith in Jesus Christ to heal them. Samuel then proceeds to tell them of the Gospel; and they believe as well; and the Holy Ghost comes upon them; and they are born-again. He then shares with them about the nature of their visit, baptism! They are interested, as are their family and friends, so Samuel asks about the river and if it is good to baptize them down in it?

"Ah, yes," Bolat says. "The water up here is clean and pristine; as it flows on down from here to the Irtysh; and on out northward, flowing into Western Siberia!" They go with the missionaries out back of the cottage and down to the banks of the river side. They wade out into a deep part of the river and have the four of them come out at a time and baptize them in the name of the Father, the Son, and the Holy Ghost. When they all come up out of the water, they go on to the banks; and dry off with towels they had brought. They then all decide to have lunch outside.

They all go up in to the dacha, to their respective rooms; and take turns where they change into dry clothes. The ladies adjourn to prepare the lunch, while the men prepare the grounds for their picnic. They spread out beach blankets and bring out a picnic basket full of plates and dishware for them to use. While they wait, Samuel and Joseph teach them psalms, hymns, and Christian songs to sing. Samuel asks about how he can get a hold of Kazakh and Russian Bibles, since the few they had were stolen (and probably destroyed by the mob of Kazakh Islamists).

Bolot cautions them, "Such books are banned from our country. We have no idea how you could get them unless you go to Russia or China where they are available. But in this region, they have all been destroyed and prohibited from entry." Samuel and Joseph think and assume, "Surely, there must be an underground Bible society?" Again, Bolot cautions, "We have no idea as all Christian churches, including Orthodox have all been shut down; and none are allowed to be built. Russian Orthodox and

Chinese Protestants are routinely deported." Again, they ponder on this and propose, "Do you know of any nearby Christians that have gone underground, who we may see?" He shakes his head, no! They are flummoxed and pray to Lord for wisdom.

The ladies then come out with their lunch and picnic baskets to serve out of them. Samuel prays over their meal, as Dariga and her sons along with Erasyl, Aiday, and Zhuldyz join the missionaries on their blankets. Samuel asks if they have access to a Kazakh or Russian Bible for them to use. They too shake their heads, no! "I know certain books by memory," Samuel relates. "But, I know them well in Chinese; and can really only write them in Chinese. To write or transcribe them into Russian let alone Kazakh would be impossible!" After he said this, he recalls what Christ said, "With men this is impossible; but with God all things are possible"! Joseph posits, "We know the Gospel of John by heart and the three Epistles of John. Let us start with the first chapter of John; and put pen to paper? I write in Chinese and you

transcribe in Russian?" His suggestion is an inspiration; it gives them a whole new job to their mission.

Over their lunch, Samuel and Joseph tell their wives and their disciples of their new task: to write and transcribe books of the New Testament, particularly those of John. "We can triple our efforts," Samuel devises. "Joanna can write the Gospel of John in Chinese with my help and I can transcribe it into Russian. Zipporah, you and Joseph can do the same for the three epistles of John!" He then looks to their disciples, "And you all can transcribe the Russian copies into Kazakh." Dariga and Erasyll are strong in their Russian to Kazakh, but her sons and the young ladies are not so fluent in Russian to Kazakh (as learning Russian was phased out of public education but instead Turkish and Arabic was introduced). However, they still can learn and apply what they learn through the process of helping.

Their hosts are impressed by their resolve and invite them to stay while they are on their vacation. Hopefully, they plan to complete a few

copies of those books Samuel mentioned. So, they set about starting it after their lunch.

Throughout the afternoon, as the sun begins to go down, the kids are at play, but Samuel and his charges are hard at work! They are busy with pens and writing tablets that Bolat has on hand to start this task. Under the guidance and remembrance of the Holy Ghost, they finish the first four chapters of the Gospel of John in Chinese, Russian, and Kazakh; and the First Epistle of John in Chinese, Russian, and half in Kazakh.

They finish their work for the day with having supper in the dining room. They all gather in the living room. Again, Samuel teaches them more Psalms, hymns, and Christian songs to sing praises unto the Lord. Eventually, they all grow tired; and they plan to bed down for the night. However, there are only so many rooms and so many sleeping bags that can be borrowed. So, Bolat, Gulnara, and their two sons sleep in their bed in their room; the boys' room and the spare room are open to Bolat and his family, and Dariga. This then leaves the living room open to

the rest of them; and four sleeping bags are issued, so they open them up and have to share them: Samuel and Joanna; Joseph and Zipporah; Kaisar and Karim; Aiday and Zhuldyz; and Erasyl takes the couch.

All in all, they spend two more days at the cottage (with Bolot and his family having left the morning of the second day) and complete single base copies of the Gospel and the Epistles of John in Chinese and Russian; and two copies of them in Kazakh. A lot of hard work and careful proofing went into completing these copies, but from sunup to sundown, for two whole days and a half, a miracle took place in completing them. They gave one set of the copies in Kazakh to Bolat and his family for him to read and study, as well as teach his family on these things of God. The rest of the copies they take with them when Bolat and his family are ready to leave and lock up the cottage until their next family vacation.

So, the four missionaries and their disciples gather around at the cars of Erasyl and Zhuldyz. "We plan to go on to Semey," Samuel announces to them. "Come with us? Help us? Be a part of

our mission to Astana?" They look to one another and agree, being convicted in their spirits that this is their mission as well. Dariga and her sons go with ErasyI in his car; and the four missionaries go with Aiday and Zhuldyz in her car.

They drive in to Oskemen to get gas at a local station. They then get on to the highway and go northwest along the Irtysh to their next destination, Semey. It is an old Soviet-era city, a site for Soviet nuclear testing with the effects of nuclear fallout on longtime residents with high cancer rates and their children born with birth defects. It was once a modern Russian city and was predominantly a Russified city, but now is overwhelmingly an Islamic Kazakh and Tartar metropolis. Now, it is an Islamic hub, hailed as a Madinah of the Islamic Republic of Kazakh in a sign overhead of the Semipalatinsk Bridge, a large expansive suspension bridge, they cross to go in to the city proper.

From there, they get off the highway and on to a main street. They then go back a side street in to an old neighborhood with rows of Soviet-era

style houses. They park out in front of one of them down towards a four-way intersection. Dariga's sister, Inzhu and her husband, Shamil come out with their daughter, Anara and their young son, Azat. They are ecstatic and amazed at how she and her sons look, all healthy and alive (full of life and vigor). They embrace one another and welcome them into their humble abode. Dariga introduces him to her four missionary friends (as they already know her other friends). She tells them of their meeting at the hospital and what all has happened since their arrival at their sister's place.

They all sit around in the living and dining rooms adjacent to their open kitchen. They are impressed; Shamil and Inzhu come forward with their two adolescent children and inquire, "Are you healers? Can you heal us?" Samuel goes before them and shares with them about Jesus; how He healed a paralytic in Mark 2; and how He healed a boy with a demon in Mark 9. Shamil speaks up and says, "But, we are not paralyzed or demon possessed, we are stricken with cancer in our bones and our children with cancer in their

necks!" Samuel looks at him and says empathetically, "'Jesus said unto him, If thou canst believe, all things are possible to him that believeth.' Do you believe on Jesus Christ to save you and your family?" Shamil replies faithfully, "Yes, we believe in Jesus Christ that you speak of." Joanna goes and lays her hands on the forehead and neck of Anara; and Zipporah also lays her hands on the forehead and neck of Azat. They pray over them; and suddenly the swelling in their necks recede, their pain is healed and the cancer is gone. Samuel and Joseph also lay their hands on Shamil and Inzhu; they pray over them; and their pain, swelling in their arms and legs, as well as their cancer is gone; they too are healed. The missionaries lead them in praising the Lord, as the Holy Ghost falls upon them, filling them with praise and song for the Lord.

Later on, they send Kaisar, Karim, Aiday and Zhuldyz out to get brunch for them. They return a little later with goosh nan and samsa, baked meat tarts and fried meat pockets, as well as kumis to drink. Samuel prays over the meal before they eat; and they eat heartily. When they

finish, Samuel preaches to the family about baptism they agree to be baptized. They settle for going out in the morning, on the next day, down to the south end of the city, to the Irtysh.

The family wants to know more about what happened to the missionaries while in Kazakh. So, they tell them about the miracle of how they arrived in Arshaty by the power of Holy Ghost; the encounter with the Kazakh children at the madrasah; the revivals in Urankhayka and Chemyahevka; the persecutions in Terekey, Zaysan, and Qalbatau; and the healing and writing miracles in Oskemen. Those there are amazed and awed by their testimonies. But, they give honor and praise to the Lord for their miraculous missions journey.

Shamil replies to them with an explanation on the current political and religious situation in Kazakh, "One of the dark legacies of the Soviets was their secret police force, which the Commonwealth Kazakhs inherited and then passed on to the Islamic Kazakhs; and they are more strict and abusive! They have spies and electronic surveillance in the cities, especially at

the mosques, which they have so many in the cities. After the War in the West, lots of Kazakh Russians either perished in Europa or were stationed in western Mother Russia. Since then, the Islamist Turkestanis all over the old Commonwealth raised the Islamic Turk Revolution in our countries and replace the old Commonwealth Russian regimes with Islamic Turkestani Confederates; and how they have their militaries, their regimes, and their secret police forces aligned with the Islamic Republic of Turkey. Turkey himself had undergone an Islamic Revolution, during the War in the West. Now, the old Commonwealth countries have been de-Russified and converted into Islamic Republics. Those old Orthodox churches have either been shut down or converted into mosques. Russian and Chinese Christians are routinely deported; the few Jews there were are now no more; they were either deported or if they refuse to leave were executed. Even what we are doing with you all would be construed as 'illegal'."

Samuel pauses for a moment and replies, "If baptizing you all is going to get us caught, then how would we be able to do so?" Shamil then says, "Where we go, below the south end of the city, there is a forested retreat which will provide us with privacy. We should be good." Samuel exclaims, "Lord willing!"

The ladies go and help Inzhu with making supper for them. Meanwhile, Samuel shares with them how they have copied from Holy Ghost memory certain books of the Bible translated from Chinese and Russian base copies into Kazakh. They are again impressed; Samuel and Joseph teach them to sing certain Psalms they remembered from the Bible: Psalms 1—8, 23, 29, 83, 93, 98, 100, and 146—150; and they recall them verbatim. As they teach them to sing these, Joseph writes them down in Chinese as base copies. Joseph then passes the base copy of certain Psalms over to Samuel to transcribe them into Russian.

Joseph then recites for them from their copy of the Gospel of John in Russian. Shamil and Erasyl are fluent in both Russian and Kazakh

and agreed to transcribe the Russian copy into Kazakh. Although Kaisar and Karim are not as fluent in Russian, they agree to make additional copies of the Kazakh Gospel of John into additional copies from Kazakh in to Kazakh. Joseph then recalls his studies in Thessalonians; and from Holy Ghost memory copies those epistles down verbatim in Chinese.

They diligently go about copying and transcribing, doing these workshops until supper is ready. They break and have supper where they sit around the living and dining rooms. The food is served on the dining room table; and they all gather around in a circle, take hands, as Samuel prays over the meal. They break, as the ladies sit around the dining room table; and the man take plates and serve themselves. They have *kuunrdak*, a platter of stir-fried sheep's organs served with pilaf. They all eat well; and afterward the men continue with their Bible books workshops; and the ladies help in the washing and cleaning of the dishes. Once they are finished, they join in and then assist them in their workshops. Zipporah helps Joseph

with Thessalonians by copying 2 Thessalonians from Holy Ghost memory. Joanna also helps Samuel with copying Psalms, she recalls from Holy Ghost memory in Chinese. Aiday and Zhuldyz help Kaisar and Karim in copying chapters of the Gospel of John from Kazakh in to more copies in Kazakh. Dariga and Inzhu sit with Erasyt and Shamil, who are now transcribing the Russian copies of the epistles of John into Kazakh. They soon help with the transcribing, as they teach Anara and Azat how to transcribe as well. They work well into the night; and then bed down for the rest of the night.

In the morning, they awake and pack together some picnic baskets: some kurt, some shelpek, some left over pilaf. They also pack up some beach blankets, some towels, and some changes of clothes. They all get in their cars and drive southward through the city. Along the way, they pick up some more samsa and goosh naan for their picnic. They get off one of the main roads and turn down a river road, going just outside the city limits. They turn down a back road,

passing slowly by tree lines on both sides of them. They then pull into a retreat area, overlooking the banks of the Irtysh River.

There is no one in sight! It is quiet and peaceful, so they get out and unpack their belongings. They spread out their blankets beneath the trees. The missionaries take the family of Shamil down to the bank of the river. There, they pray together; and the four missionaries then wade out into the water. They then call to the four of them to come out with them. They too wade out into the water where the missionaries baptize them in the name of the Father, the Son, and the Holy Ghost. They come up out of the water, and onto the banks of the river, where their friends and family have blankets spread out, with their brunch ready to eat. The missionaries and their newly born again brothers and sisters dry off with their beach towels. They eat and enjoy the afternoon together, laying about on their blankets, watching the kids play.

Later on, they head home, going in to the city, they stop at the markets for some groceries. When they return home, the ladies help prepare

supper while the men resume their Bible books workshops. So far, among Shamil, Erasy, Kaiser, Karim, they have produced two full copies of the Gospel of John in Kazakh from the Russian base copy. They are now beginning to do the same for the Epistles of John. Samuel finishes transcribing the certain number of Psalms into Russian for Shamil and Erasy to begin transcribing from the Russian into Kazakh. Joseph completes from Holy Ghost memory 1 and 2 Thessalonians in Chinese. He then hands them off to Samuel to begin transcribing from Chinese into Russian. Before Joseph could begin another project, supper is called. So, later on in the evening, they break to eat. This time, they have beshbarmak served with shorpo. Samuel again prays over their meal and they eat as they did before.

Once again after the ladies finish washing and drying the dishes, they join the men in resuming their helps with the Bible books workshops. This time, Joseph is inspired by Holy Ghost memory to recall his reading of the Epistle of Titus; and he goes about copying it verbatim into Chinese.

While Zipporah helps with Joseph copying down Titus, Joanna helps Samuel with transcribing both Epistles to the Thessalonians into Russian. Aiday and Zhuldyz help Karim and Kaisar continue to copy the Gospel of John into more Kazakh copies; Dariga helps ErasyI with the copying of the certain Psalms from Russian into Kazakh; Inzhu with Shamil along with Arana and Azat continue to copy the Epistles of John into more Kazakh copies. An hour later, they get to a stopping point in their copying and transcribing to bed down for the night.

When the morning comes, the four missionaries and their disciples meet for prayer and discussion in the living and dining rooms. They plan to stay for as long as it takes to transcribe and make copies of as many Bible books as the Holy Ghost brings to their remembrance into Kazakh from their Chinese and Russian base copies (from the traditional authorized version from Antioch). The men agree to get temporary jobs to help support their ministries missions with these Bible book workshops.

Unfortunately, Samuel and Joseph cannot join them in getting employment since their passports have been flagged. However, the rest of the men carpool to go and find jobs in the city. By the blessings of the Lord, they secure jobs, some at the same place that makes commuting easy. They get modest jobs at local hotels as janitors, busboys, bellhops, and dishwashers. They work mornings and afternoons and have their evenings and some weekends to work with their missionary friends on their Bible book workshops. The women also help as well with copying and transcribing even while the men are at work (under the direction of Samuel Joseph). Even while Inzhu homeschools her two children. The missionaries notice that the men are paid in a monetary unit called a TURK, a Turk Confederation currency.

Throughout the autumn, the men work diligently at their jobs, the women at their housework, and both double-team on their Bible book workshops to produce copies of: Psalms 1—8, 23, 29, 83, 93, 98, 100, 146—150; the Gospel of John; 1 and 2 Thessalonians; Titus;

and 1—3 John. They produce three sets of them in Kazakh and arrange them in the biblical order. So that all in all, they have a set of these books in Chinese; another in Russian; and three sets of copies in Kazakh. What they end up forming is a Kazakh Bible books, first edition.

As an aside, ever since the fall of the West in the War in the West, or also known as the Western Wars, the Internet and the World Wide Web were decentralized and fragmented.

Governments in second and third world countries, especially in Asia, developed their own telecom intranets, which are controlled and operated by their respective governments. In the case of the Turkestan countries, they ban and restrict any publication of any content, except it be pro-Islam and pro-Turkic culture.

Just before Christmas, Samuel has Erasyl take him and a copy of the first edition to Oskemen to give that copy to Bolat and his family. So, they head out one morning and meet with them at their flat. They have breakfast with them; and Samuel goes over with them what is in this volume. In exchange, they take from them their

copy of the Gospel and the Epistles of John in Kazakh, so as to give them to his brother, Bolot and his family.

"Did you get to read John?" Samuel asks of Bolat. He says he has and looks forward to reading more of God's Word. "This book, we will take to your brother, Bolot because we had no Bible to give them. And since these and other Bible books are banned from this country, please keep this volume concealed for safekeeping. For you will need to teach your family and other born-again believers you win to Christ on the things of God. Lord willing, we will produce more copies and make more books of God's Word, according to the ministry of Holy Ghost. Maybe, even produce a Kazakh copy of the entire New Testament, unless of course we can get a copy of the traditional Authorized Version from Antioch in Chinese from home. However, because we are deep behind enemy lines, that may prove to be impossible. Then again, all things are possible with the Lord. Nonetheless, scriptural memorization and the ministerial

work of the Holy Ghost are indeed a miracle at work."

He is intrigued and most interested in what they have done so far and for what they prospect to accomplish in the near future. So, they finish their breakfast and take off with that Kazakh copy of the John books. They go to the flat of Bolot and his family in the other part of the city. So, they meet with Bolot and his family for lunch and graciously give them the Kazakh copies of the books of John and tell them what they told his brother, Bolat. They too are intrigued and interested in their plans. Bolot and his wife, Sezim, promise to read and study those books. They also look forward to any future copies of more Bible books as soon as they are made available from them.

So later on that evening, the two of them return to Semey, to the home of Shamil and his family. They wait for them and have supper ready for them upon their arrival. It is nearing Christmas Eve! They plan to stay through the holidays, before moving on to Pavlodar. They celebrate Christmas and ring in the New Year with them,

Dariga tells of her older brother in Pavlodar, how he and his family live there. So, she texts him and arranges for them to stay at his home for a while (while they continue their Bible book workshops). Her brother is amazed to hear from her, expecting her and her sons not to have lived to see the New Year. So, he looks forward to seeing them again and invites them for he has room for her, her sons, and their friends.

A week later into the New Year, Dariga, her boyfriend, her sons, their girlfriends, and the four missionaries go in their cars further north to the oblastar of Pavlodar, the capital of the region, along the Irtysh. They travel into the eastern part of the city to a gated community of Kazakh political and business leaders. They are allowed entry into a lush slope of ornate and ornamental homes. They arrive at her brother's home, a spacious dacha in the upscale east of the city. It is the one on the eastern slope of the main road, leading into the community. They pull up into the driveway where her brother comes out with his two wives, both pregnant; and their two sons, and two daughters. Dariga excitedly

introduces them to her friends, as her brother, Timur; his wives, Rayana and Kausar; his oldest daughter, Aruzhan; his oldest son, Temir; his youngest daughter, Ayara; and his youngest son, Temur. They are excited and grateful to see them, his sister and her two sons, healthy and alive. They are also interested in their friends? He embraces his sister lovingly and hugs his nephews.

"Uncle Timur," they exclaim. "These are our good friends!" He recognizes Erasyl, Aiday, and Zhuldyz, but the other four, they are strangers. "These four," Kaisar explains, "They healed us when we were dying in the hospital!" Karim then adds, "They came in; and they laid hands on us. They prayed over us and suddenly life returned in us. We were healed!" Dariga then concludes with glee, "It was a miracle!" They delight in such amazing news, as she introduces them to his brother and family. Timur looks upon these four visitors, as intriguing indeed. He, of course, welcomes them in and introduces his family to the four missionaries.

The home is an ornate two-story dacha with spacious rooms, ornamental wood furnishings, and stained glass lamps, with woolen carpets and rugs. They have brunch served for them in the dining room. They gather around a large ornamental round wood table complete with nice dining wear. Before them are just enough places for them to have their own seat. As they pass around serving dishes, family-style with serving spoons for them to help themselves, they pass each dish. Samuel offers to pray over their meal, Timur, a nominally Muslim man, allows him to pray his prayer. He listens intently to Samuel's prayer and listens closely to the words he uses; and he notices that he speaks in Russian and invokes the name of Jesus Christ. He is surprised and alarmed at this; and this disturbs his family, who knows of their beliefs and position in the city, as well as the state of the country.

So, Timur, being a gracious and polite host, inquires of Samuel in Russian, "Why Jesus Christ?" Dariga pipes up to speak in his defense, but Timur motions for her to keep her peace and

let Samuel speak on his own behalf. So, Samuel takes advantage of the opportunity and replies, "Because, sir, we put our faith in Jesus Christ for our salvation; that faith is what healed your sister and both of your nephews." Timur is cautious yet very curious to know more. "I know of this Jesus," he says. "But, what is this faith?" Samuel replies, "You cannot have one without the other. As Jesus said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me'; and defined in the Bible as, 'Now faith is the substance of things hoped for, the evidence of things not seen.'"

Timur probes deeper about this faith. Samuel again takes advantage to explain further and deeper by relaying the Gospel account of how Jesus healed two blind men, "And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your

faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country."

Samuel further drives the point home by pointing out how even the demons believe God and tremble, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble"; that the name above all names is Jesus Christ, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"!

Timur is convinced of his convictions and asks poignantly, "When you say, 'we put our faith'; who are 'we'?" Samuel looks to his fellow missionaries and their disciples for their agreement; and they nod for him to go ahead and tell Timur of their faith; and so Samuel replies, "Well, the 'we' are me, my wife, Joanna;

my brother in the Lord, Joseph, and his wife, Zipporah; and our disciples, our sisters, Dariga, Aiday, and Zhuldyz; and our brothers, Erasy, Kaiser, and Karim."

Timur loves his family; honors and loves his sister, who he helped finance her care at the research hospital, but was greatly disappointed at how they had failed to cure her or her nephews. And so he sees before him a miracle, true healing, and faith in action; and he simply cannot deny it! Samuel perceiving his thoughts says emphatically, "Jesus said to one of his doubting disciples, 'blessed are they that have not seen, and yet have believed.'" Timur is convicted; and asks emphatically, "How do we believe?" He speaks on behalf of his family, who had been listening intently throughout this whole discussion. Samuel then replies, "Call on the name of the Lord, Jesus Christ; and you and your household will be saved!" So, they pray with Samuel; and they call on the name of the Lord, Jesus Christ and believe on Him; and they are saved! Then the Holy Ghost comes upon them all there; and they are born again. So, they

finish their brunch in peace; and Timur adjourns them to the family room where they set; and tea is served to them by Timur's wives.

Timur takes a sip of his tea and says stoically, "Your arrival in our country is at a most critical time. Ever since the end of the War in the West, with the fall of Western civilization Russia tried to take over our country, but that only fueled the fire of our Islamic culture! The Islamists and Nationalists joined forces and rose up against the Russian Commonwealth Provisional Government. They took over! Turkey and Assyria supplied us with armaments, munitions, and financial support to forge a political and military alliance with them. Pavlodar was a multiethnic city of Russians, Poles along with Kazakhs, Tartars, and Germans. But since the uprising of the Kazakh Islamic Nationalists, Orthodox Russians and Catholic Poles were either deported or executed while the Islamic Nationalist regime has aligned with the MARK Union of Rome and Berlin Europa, along with the Turkic Assyrian Confederation. She is once again an industrial city of oil refineries and

machine plants, most of which have been converted into armament and munition manufacturing plants. The locks and dams of the city have been nationalized and divested for any Russian involvement and converted to Turkic investment and development. Now, we are at the center of the world and our armies are being reformed and mobilized for a coming great war. The entire infrastructure in Kazakh has been nationalized with Turkish and Assyrian investment. Even Bay Konur down near the Aral was once a great Russian research base. It has since become a joint Kazakh-Turk-Assyrian military base. Before the great uprising, I was a project engineer and managing director at the Pavlodar farm machinery plant, since the great Kazakh military reform and mobilization, the factory has been converted into an armaments manufacturing plant financed by Turkish and Assyrian TURKs. I have since been promoted to vice president of engineering and development four years ago."

The missionaries are amazed by these revelations but most of them there are any know

about some of these things, so they are not as surprised. So, Samuel preaches to them about baptism and asks where they can baptize in good water. Timur replies that they must be discrete and that there is good water in the Irtysh south of the city. Samuel asks when they can go for an outing. Timur says about this afternoon that they can go to a retreat just south of the Reku Bridge. So, they prepare for their outing.

The ladies gather up some picnic staples in baskets and pack with them foodstuffs and dinnerware. The men pack up beach blankets, towels, and parasols to tote. They go by passenger vans south of the city to the small town of Kenzhekol. They take a dual road towards the Cherez Reku Bridge, where they turn off a back road, among a forest of trees. They arrive at a sandbar where they park behind a line of trees.

They get out of the vans and spread their blankets beneath the shade of the canopy of trees. The missionaries go down along the sandbar. They look out over the embankment and water. Off in the distance, just north of

them, is the bridge. They see, as cars and trucks go to and fro across it. Timur, his wives, and their children, go out alongside them there on the sandy embankment. They look out over the expanse; a small sandy beach with pebbles.

"Are you ready?" Samuel asks. Timur looks to him and nods, yes. So, the missionaries wade out into the water and call on them to come out to them. And so, they go out, following their dad, and the missionaries baptize them in the depth of the water. They come up out of water and on to the sandy embankment. There, they dry off with their towels; and sit out in the afternoon sun on their blankets with a nice breeze, coming off the river.

They enjoy the afternoon, picnicking and setting under the shade of the trees. The missionaries teach them psalms to sing as well as new songs to sing, such as hymns and other such Christian songs. Later on that evening, they return home, as Monday morning, Timur must return to his job. The missionaries and their disciples share quarters and the guestrooms according to coupling or gender.

In the morning, they gather for breakfast and see Timur off for his work. The ladies gather around with the men in the family room, where Samuel shows them the Bible books workshop, they are working on since having started at Bolot's place in Oskemen. They lay out the copies of their manuscripts of certain Bible books in Chinese, Russian, and Kazakh.

"We plan to continue here," Samuel announces. "Lord willing, the Holy Ghost will bring more to our remembrance since we have neither a whole Bible nor access to one." Timur's wives, Rayana and Kausar are impressed and their children are curious. Samuel and Joseph teach them out of the Gospel of John as Erasyl and Dariga interpret for them. An hour later, they break; and so the two moms take their children in to the next room to homeschool them. Samuel then refocuses their efforts on tasking his disciples to continue copying and transcribing what they have so far. So, they resume with what they were working on before they left Semey.

Samuel, on the other hand, gets a renewed inspiration from the Holy Ghost. He begins to

copy the Gospel of Mark from memory. They work diligently throughout the day on their given tasks, breaking for lunch, and then continuing until Timur returns from work. He is impressed by their dedication and work on a banned book. Although he has reservations about this sort of work, he is enamored by their resolve.

His wives prepared supper with help from the other ladies, who pitched in to help. After supper, they sit and have tea in the family room. They discuss different things, work, projects, politics, and war. They do this week end and week out for several weeks, having outings every other Saturday, and each Sunday they have church in which Samuel and Joseph (who alternate) give sermons.

They use those sermon opportunities to go over a book of the Bible they have copied and transcribed in Kazakh from the Russian (and from the Chinese). Inadvertently, they present a different book of the Bible, and have Erasyl, Kaisar, Karim, and even Timur and his sons read and interpret from a given book. In doing so,

they go through the Gospel of John; the Epistles of John; the Gospel of Mark; Titus, as well as 1 and 2 Thessalonians.

One Sunday evening, Samuel and Joseph have an inspiration from the Holy Ghost to copy Revelation! They are excited yet have trepidation because of the warnings and consequences for that book of prophecy. However, they are reassured by the Lord that the Holy Ghost will give them as He did before, a word for word copy of the book from scriptural memory.

They are very careful with Revelation, checking, double checking, and even triple checking the wording to be sure that it's word for word, the same careful process they had with proofing the other copies but with a heightened sense of the care that must go into this copy. Once they had completed all 22 chapters and 404 verses in both Chinese and Russian. They also work with Erasyl and Dariga to transcribe it into Kazakh.

When they are finish with the Kazakh copy, Samuel goes over the book with all of them in a series of Bible studies. He then gives them a sermon out of chapters 9 and 16 of it: titled, "The

Kings of the East" (16:12), the wrath of God poured out as enemies (Joseph reads for them the chapters in Russian and Erasyl interpreted it in Kazakh): "In the days when the trumpets of the Lord will sound and the vials of God's wrath are poured out on the enemies of the Lord. A great war will erupt just prior to the day of the Lord! All the nations of the world will be gathered for battle at Armageddon. All the enemies of God will assemble themselves at the call of the dragon, the beast, and the false prophet. The Lord will release His angels for a certain time to prepare the way for the Kings of the East, some of which come from Turkestan. The great Euphrates River will be all dried up and made way for them to come in for fierce battle! Jerusalem, so named Sodom and Egypt, will be laid desolate; and Assyria will be at the center of this great climatic conflict! Jesus warns the lukewarm, 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' And as He said to the Laodiceans, 'I know thy works, that thou art neither cold nor hot: I would thou

wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.' These things will come upon the heathen nations, the Jews, and the lukewarm, who claim to be of the faith, but will be left behind! The evil ones led by the man of sin will

call forth their kings and their nations into the valley of Megiddo; and so the Lord will bring forth the nations roundabout into the great climatic battle of the end of the world! And when the Lord has brought them all together and a third of men are slain, the seventh trumpet will sound and the seventh vial will be poured out! The day of the Lord will commence! Then, the Lord appears in the clouds and calls us up, His saints and in the clouds He will come upon mystery, Babylon the great, the woman wickedness, the eighth beast, the desert of the sea, the nations, the peoples, and the tongues roundabout her will turn on her and make her desolate. However, the Lord will overcome them, He and us, His saints will overcome them and bring the nations under His subjection. What it means to overcome is to be born again! Jesus said that in order to see the kingdom of God, we must be born again, that is believing and putting our faith in Christ Jesus to be saved; and to then be filled with Holy Ghost, who sealed us unto the day of redemption. The day of redemption is the day of the Lord when He calls

us up to be raptured at the height of the great tribulation, to meet Him at His appearing in the clouds. And there will be signs in the skies to announce His return, stars will fall, the moon will turn to blood, and the trumpet will sound! Let's look to the Gospel of Mark, when Jesus said that after the tribulation of those days that the rapture will occur! He had described in the Olivet Discourse on the things that parallel the Revelation of Jesus Christ, 'But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.' Let us examine how the Olivet Discourse parallels Revelation, the first three and a half years are the beginning of sorrows, the four Horsemen of the Apocalypse, along with the tribulation, the martyrdom of the Saints and the first four seals.

The midpoint is the abomination of desolation in which the apostasy and man of sin are revealed. The last three and a half years are the fifth and sixth seals, the great tribulation, the man of sin's wrath on Christians and eventually Jews; and the seventh seal announces the day of the Lord, the trumpets and the vials in which the Lord's wrath is poured out on his enemies! These culminate at the Lord's glorious appearing in which the Kingdom comes, the New Jerusalem and the New Earth. Let us then look to our blessed hope! Let us look up for our redemption draws near! Amen!"

The missionaries, their disciples, and the family of believers are astonished at these interpretations. They conclude their services with more singing of psalms unto the Lord with thanksgiving and supplication.

In the time and season before the missionaries and their disciples are to leave for Astana, Samuel and Joseph are again inspired from Holy Ghost memory and the Scriptural memorization to copy 1 Corinthians. The team of them copies

the Epistle in Chinese, transcribes it into Russian, and finally transcribes it into Kazakh.

During this process, budding romances could be noticed among Erasyll and Dariga; Kaisar and Zhuldyz; and Karim and Aiday. The missionaries take notice. They pray for them and for the Lord to impress upon them to wait until Astana, so that they may counsel them on marriage there. And so, they hold their peace and are quietly excited for their brothers and sisters.

As summer approaches, they plan to leave and have one last fellowship with the believing family of Timur. They bid them farewell; and they all pray with one another for wisdom and blessing on them.

## **The Astana Church Plant**

In the morning of the next day, the missionaries and their disciples go by car on the highway southwest to the capital, Astana. Ahead of them is a surprise police checkpoint. Erasyl and Zhuldyz do some quick thinking, and take the bypass, heading south as a detour and byway in to the capital city.

"They are looking for undesirables." Erasyl warns the missionaries, who are in the backseat, "Such as you." Dariga peers back and shares, "But, we know other ways in the city." She reassures them.

Once they enter the city by way of another highway from the bypass, they enter into the Almaty district. As they meander across the underside of the city, they see an overhead sign that reads in Kazakh, Turkish, and Arabic: WELCOME TO ASTANA, CAPITAL OF THE ISLAMIC REPUBLIC. Suddenly, the sign flashes to Joanna and she recalls the vision she had long ago in China. She then looks out the window at all the Kazakh Russians and Kazakhs,

walking the streets, at the bazaars, and in the marketplace. Again, it dawns on her the vision and reassures her of their mission. She looks to Samuel and to them all. She shares with them the dream she had in China; and how she sees it has come to pass right before her eyes.

"Do you remember, my husband," she gasps.

"When we were in Yongdang at the mill, I had a dream one night when our brother and sisters were in prison, awaiting trial. I saw from a vast plain several villages. As we came closer, a sign that read, ASTANA. I saw these kinds of people walking to and fro: Kazakh Russians and Kazakhs. We were in the middle of Kazakhstan!" Her fellow missionaries are pleased to hear such news as it reaffirms their convictions about being there and what they are doing. Their disciples are piqued by this revelation as well. They continue south pass the railroad station, and on down with miles and miles of villas along the way. They finally park outside one such villa that lines one of several that overlooks the Ishim River.

This is the home of Dariga's elderly parents. They go up the rugged walkway from the river road. As they approach the front door, out comes her parents, who want to see this group of visitors coming their way. As they look upon them, they are amazed to see among them, their daughter and their two grandsons alive and well! They come carefully and embrace them affectionately.

They see their fellow friends, coming with them. They are introduced to them by Dariga. She introduces Erasyl as her boyfriend and their grandsons introduce Aiday and Zhuldyz as their girlfriends. Again, she introduces the missionaries as "healers." Her parents are elated at the news and are little overwhelmed by such miracles. Dariga explains, as they go inside about how these missionaries came to them at the hospital healed them! How they healed Inzhu, her sister, and their younger daughter, as well as her husband and two adolescent children from cancer! Dariga was so excited to tell her parents! Her parents are astonished by all the

news that she forgot to tell her friends, her parents' names.

"Oh my!" She exclaims. "This is my dad, Alisher; and my mom, Sofia!" The missionaries shake hands with them; and they have them sit in their living room where they can be comfortable. "Tell us," Alisher says to the missionaries. "How did you heal our daughter and our grandsons?!" Sofia adds tearfully, "Not that we are not grateful for them being alive and well before us. But, we thought for sure that we would outlive them!"

Samuel puts his hand on the shoulder of his wife and prompts her to share the Gospel with them. She begins to share in Chinese how Jesus Christ heals; and Dariga interprets in Kazakh from Samuel who translates in Russian. But then, the Holy Ghost comes upon her and she begins to share the death, burial, and resurrection with them in perfect Kazakh without need for further interpretation. And the elderly couple believes on Jesus Christ for their personal salvation; and the Holy Ghost comes upon them; and they are born-again.

Joseph then being filled with the Holy Ghost begins preaching on baptism. So, Alisher and Sofia mention the nearby river and the stream crossing over from it. Because of their fragile nature, they decide on the stream to go and be baptized. So, the missionaries go with them all by car down a back road from there street. They park at the road head, a quarter of a kilometer from the stream. They walk down the path with high reeds and canopy trees. The gravelly path takes them to a clearing, an old fishing pole, where the missionaries went out so far into the depth of the flowing stream. They call to the couple. Their grandsons help them out into the water, where the missionaries stand waist deep in a still pool of the stream. Their grandsons also help the missionaries with their grandparents in baptizing them. the water is cool for early summer. So, Dariga has towels waiting for them, as their grandsons help to dry them off with the towels. They walk back to their cars; and they return to their villa.

There, the elderly couple takes a brief leave upstairs to their room to change in to dry

clothes. When they return, Dariga and the ladies help her to prepare them brunch. The men sit with the couple in the living room, as Zipporah comes in to announce that brunch will be ready shortly. Samuel asks if they have any juice and naan. They say pomegranate and shelpek. So, Joseph nods at his wife to return with the juice in glasses and a basket of shelpek. A little while later, she returns with Dariga and the rest of the ladies, bearing glasses of pomegranate juice and a basket of shelpek.

They all sit in a circle around the living room. Joseph has Zipporah speak to them about communion. She reads to them out of 1 Corinthians: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. ... For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take,

eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto

condemnation. And the rest will I set in order when I come."

Joseph then preaches to them on what they are about to take, communion. He speaks to them about how communion is served; and how he will pray over the Lord's Supper for the bread and the wine. "This do in remembrance, the bread is the body of Christ broken for us; and the wine is His blood shed for the remission of our sins." They then partake of the Lord's Supper together, as Samuel prays a concluding prayer over it. They then have their brunch.

Afterwards, they sit a spell and chat about all sorts of things. The Bible books workshops, and the progress that is being made there. Also, Dariga drops hints about her intentions with Erasyl, which pique the interest of her elderly parents. Her sons also feel free to drop hints, concerning their intentions with their girlfriends as well. However, what of having a Christian marriage and a country where the state does not recognize Christian marriages, only Islamic ones? So, Samuel does some careful counseling of them and advises them on how he can help.

"You do not need permission from the state to marry," he confidently says. "Nor do you need them to recognize such unions. This is a matter for the Body of Christ, the Church to recognize them, for the Lord to oversee and grant His approval on holy matrimony. As our Lord, Jesus said, 'let your yes be yes and your no be no.' Do not swear or take oaths! After all, did Jesus at the wedding of Cana ask the bride or groom for their marriage license? Instead, He blessed them with new wine! Who the Lord brings together, no one can undo. So, Erasyl if you desire to take Dariga to be your wife, then it would be my honor and pleasure to officiate your union before the Lord, before your parents, before witnesses whenever you are ready to declare your yes before us."

The older couple is elated! The younger couples look to one another, and then look to them, not yet ready to make any announcements. Erasyl and Dariga look to her parents; and Erasyl makes the *kuda tusu*, or the marriage proposal to them; and gives them the *kalym*, or the bridal payment. They graciously accept. They look

then lovingly to one another and say to Samuel, "We want to marry this Saturday!" Samuel looks to them, as Joanna and Zipporah are excited for them. Dariga's parents are also pleased with their daughter's decision to marry (after having been widowed and had lost her oldest son to cancer).

They celebrate the engagement; and Samuel declares, "Let it be known that a week from now on Saturday, Erasyl and Dariga will become man and wife!" Her parents look to Dariga and ask, "Where, my dear, are you going to have the wedding?" She pipes up and replies, "Out back, under your gazebo." They again are pleased; and this gives courage and direction for how the younger couples may go about marrying as well. However, they hold their peace, wishing to see how the older couples wedding turns out.

In the meantime, during the course of the week, Samuel and Joseph are again inspired by Holy Ghost memory to copy the Book of Daniel and the Epistle of James respectively. So far, they had two completed Kazakh copies of the first edition of the Bible books. One such edition, they gave

to Timur to read and study with his family (but he keeps it in a secret hiding place so as not to ever be detected). All in all, they have Chinese and Russian base copies of the first edition; and have added Mark, Revelation, and 1 Corinthians to form a second edition (along with Daniel and James, they completed by Friday).

# KAZAKH BIBLE BOOKS, 2ND ED.

Old Testament	New Testament
Psalms 1-8, 23, 29, 83,	Mark
93, 98, 100, 146-150	John
Daniel	1 Corinthians
	1 & 2 Thessalonians
	Titus
	1—3 John
	James
	Revelation

The ladies spend Friday preparing for the wedding of Erasyl and Dariga. Dariga's mother had kept her daughter's dress with the saukele.

She had taken measurements of her daughter to make alterations to it. Her dad had his old groom's chapan for ErasyI to try on and for the most part it fits. Dariga's mother, being a seamstress, she was able to make alterations. During the week before the wedding, the ladies bake a traditional Kazakh wedding cake and prepare pomegranate punch.

The morning of the wedding, the ladies are busy preparing a traditional Kazakh wedding supper while the men are busy preparing the gazebo, as well as the tables and chairs on the deck. They decorate the gazebo with streamers, as ErasyI readies himself to go forth to the gazebo (he and Samuel had rehearsed their parts just yesterday).

At noontime, he and Samuel walk out from the deck and take their places under the gazebo. An altar was set up (Kaisar and Karim had built from rugged scrap wood their granddad had in his woodshed; they had stained it; and it looked good enough). The men had readied themselves, dressing in whatever chapans fit from the wardrobe of Dariga's dad. The men assemble out in front of the gazebo. Samuel leads them in a

Psalm of praise unto the Lord, as the women parade in their dresses, and proceed from the deck to form an aisle between them, for the bride to walk through.

Dariga's mother stands at the head of the ladies. Then she and her dad stand on the deck and Samuel leads them in singing the traditional bridal march song. Dariga is arrayed in her traditional bridal gown with velvet waistcoat and her saukele veils her face. Her dad escorts his daughter, as they proceed, and pass through the aisle of ladies, who are in their traditional gowns with velvet waistcoats. When they reach the head of the aisle, he releases her to go and stand alongside her groom under the gazebo. Samuel stands behind the altar and pronounces before the assembled witnesses there, "Here before us are Erasyl and Dariga, who wish to join themselves together in holy matrimony. Before our Lord, Jesus Christ, and before us as witnesses, they want to let their 'yes' be yes to one another; and let it be known before the Father, the Son, and the Holy Ghost, and before us as witnesses. As James, who echoed our

Savior, Jesus Christ, said, 'But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.' So, Erasyl, do you take Dariga to be your wife?" Erasyl gently removes the veil from Dariga's face and replies gleefully, "Yes!" Samuel looks to Dariga and asks, "Dariga, do you take Erasyl to be your husband?" She looks to her family and friends to show her face; then Samuel; and then to Erasyl and replies gladly, "Yes!" Samuel then pronounces before the Lord and the witnesses, "What our Lord has brought together, let no one pull apart! I now pronounce Erasyl and Dariga as man and wife!"

Samuel then nods at Erasyl; and he takes Dariga in his arms and kisses her passionately on the lips. Their friends and family clap and cheer, as they come out from under the gazebo and pass between the aisle of ladies. The gentlemen join in to see the couple off to the reception on the deck. The couple sits down at the head table, as the rest of the wedding party take their seats at their respective tables. Kaiser, Karim, Zhuldysz,

and Aiday toast the newlywed couple and lead the others and in the toast. They dine with the couple and celebrate their time together.

Later that afternoon, Erasyl and Dariga are seen off, as the newlywed couple goes into the city. They check-in one of the best details that her brother, Timur had put them up in, as his wedding gift for them. While they are away, Samuel and Joseph again are inspired by Holy Ghost memory to copy the Gospel of Matthew in Chinese. Their team continues to work on copying and transcribing the second edition (without Erasyl and Dariga, the transcribing of the Russian into Kazakh was stalled). When the newlywed couple returns from their honeymoon, they resume their transcribing duties. Her elderly parents observe their work and are intrigued. Samuel encourages them to read the Gospel of John together to examine their work. They take time to do so and are enlightened by how "believe" is mentioned numerous times in regards to salvation in Jesus Christ.

The day before their proposal, Kaisar and Zhuldyz go to the bride's parents in the small town of Koyandy, just northeast of the city. They are an older couple with a young daughter, Zhuldyz's sister. The couple is welcome in; and they gather around the kitchen table and discuss the nature of their visit. Kaisar and Zhuldyz propose their plans to marry and seek her parent's approval. Kaisar gives to her parents the bridal payment. Her dad asks, "What kind of marriage?" They reply, "Christian." Her parents, having accepted the bridal payment from Kaisar, and needing the money, they cannot refuse the marriage, but say firmly, "We cannot come to the wedding" for fear of the secret police finding out about the "illegal" marriage. The couple is very disappointed; and Zhuldyz is very sad. She, being near tears, must understand.

On Saturday morning, as they gather around in the family room after breakfast, Kaisar and Zhuldyz stand before them all there and make their kuda tusu before them. They look to Erasyl and Dariga for their initial approval. They get up and go before them and welcome their proposal.

They look to Samuel for his support, and then he counsels them about their proposal. They set the date for this Friday afternoon under the gazebo (as was the same for Erasyl and Dariga). Samuel then pronounces before them that Kaisar and Zhuldyz will become man and wife this Friday afternoon.

In the meantime, Samuel and Joseph are again inspired by Holy Ghost memory a copy Micah and Malachi respectively in Chinese. The men continue their Bible books workshops for the second edition, while forming a third edition. The ladies, on the other hand, prepare for the upcoming wedding of Kaisar and Zhuldyz. Dariga's wedding dress is cleaned and fitted for Zhuldyz to wear; and Erasyl's chapan is cleaned and fitted for Kaisar.

Just as before, the preparations are made and the men ready themselves for the day. The morning of the wedding, the ladies finish preparations for the reception meal. The men set the tables. The bride prepares herself in the bedroom upstairs. Samuel counsels the groom on the ceremony. The ceremony is to occur at two in the afternoon

and everything is in place for it to begin. As before the men are in their chapans, they gather at the gazebo, as Samuel and Kaiser come out from the deck and go out to the gazebo where they stand up under it. Samuel then stands behind the altar; and Kaiser stands off to his right side. Samuel leads them in a Psalm of praise unto the Lord, as the women parade in their dresses. They proceed from the deck and form an aisle between them for the bride to walk through.

Zhuldyz stands at the head of the ladies. Then Zhuldyz and Erasyl stand on the deck. Samuel leads them in singing the traditional bridal march song. Zhuldyz is arrayed in her traditional bridal gown with velvet waistcoat and her saukele veils her face. Erasyl escorts her, as they proceed, and pass through the aisle of ladies, who are in their traditional gowns with velvet waistcoats. When they reach the head of the aisle, he releases her to go and stand alongside her groom under the gazebo. Samuel stands behind the altar and pronounces before the assembled witnesses there, "Here before us

are Kaisar and Zhuldyz, who wish to join themselves together in holy matrimony. Before our Lord, Jesus Christ, and before us as witnesses, they want to let their 'yes' be yes to one another; and let it be known before the Father, the Son, and the Holy Ghost, and before us as witnesses. As James, who echoed our Savior, Jesus Christ, said, 'But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.' So, Kaisar, do you take Zhuldyz to be your wife?" Kaisar gently removes the veil from Zhuldyz's face and replies gleefully, "Yes!" Samuel looks to Zhuldyz and asks, "Zhuldyz, do you take Kaisar to be your husband?" She looks to her family and friends to show her face; then to Samuel; and then to Kaisar and replies gladly, "Yes!" Samuel then pronounces before the Lord and the witnesses, "What our Lord has brought together, let no one pull apart! I now pronounce Kaisar and Zhuldyz as man and wife!"

Samuel then nods at Kaisar; and he takes Zhuldyz in his arms and kisses her passionately on the lips. Their friends and family clap and cheer, as they come out from under the gazebo and pass between the aisle of ladies. The gentlemen join in to see the couple off to the reception on the deck. The couple sits down at the head table, as the rest of the wedding party take their seats at their respective tables. Karim and Aiday toast the newlywed couple and lead the others in the coast. They dine with the couple and celebrate their time together.

Later that afternoon, Kaisar and Zhuldyz are seen off, as the newlywed couple goes into the city. They check-in at one of the best hotel that his uncle, Timur had put them up in, as his wedding gift for them.

A few days later, after the newlywed couples return, they all gather again in the family room. After breakfast one morning, Karim and Aiday stand before them all there and make their kuda tusu before them. They look to ErasyI and Dariga for their initial approval. They get up and go before them and welcome their proposal.

They look to Samuel for his support, and then he counsels them about their proposal. They set the date for Saturday morning, a week from then under the gazebo (as was the same for Erasyl and Dariga). Samuel then pronounces before them that Karim and Aiday will become man and wife Saturday morning a week from then.

In the meantime, Samuel and Joseph are again inspired by Holy Ghost memory to write a copy of Romans in Chinese. They continue their Bible books workshops, while forming the third edition. The ladies, on the other hand, prepare for the upcoming wedding of Karim and Aiday. Dariga's wedding dress is cleaned and fitted for Aiday to wear; and Erasyl's chapán is cleaned and fitted for Karim.

Aiday's parents and family live out in Talapkar, northwest of the city along the banks of the Ishim River. There, Karim and Aiday as well as the missionaries go to meet with her parents and family, before the wedding to declare their proposal of marriage to them. While sitting around in their small but modest family room, her dad asks, "Where will the wedding be held?"

Karim replies, "At my grandparent's dacha out under their gazebo in the backyard." He then asks, "When will you two marry?" he again replies, "Saturday morning, a week from now." Her family has accepted the kalym. They also agree to attend, asking them a few where questions.

The week goes by as preparations are made for the upcoming wedding. It being a short week for the workshops, Samuel and Joseph spend their time from Holy Ghost memory on copying the Epistle of Jude in Chinese. The wedding takes place as planned to follow, as was the previous two. While the newlywed couple is on their honeymoon, her family is invited to stay until their return at the dacha. After the tea ceremony, when the newlywed couple leaves, Samuel and the missionaries preach to the family about the Gospel, having witnessed a Christian marriage. They present to them out of the Gospel of John; how to get saved in Christ Jesus.

They preach to them what is known as the Gospel Road of John, "But as many as received him, to them gave he power to become the sons

of God, even to them that believe on his name:  
Which were born, not of blood, nor of the will of  
the flesh, nor of the will of man, but of God. ...  
The next day John seeth Jesus coming unto him,  
and saith, Behold the Lamb of God, which  
taketh away the sin of the world. ... For God so  
loved the world, that he gave his only begotten  
Son, that whosoever believeth in him should not  
perish, but have everlasting life. For God sent  
not his Son into the world to condemn the  
world; but that the world through him might be  
saved. He that believeth on him is not  
condemned: but he that believeth not is  
condemned already, because he hath not  
believed in the name of the only begotten Son of  
God. ... The Father loveth the Son, and hath  
given all things into his hand. He that believeth  
on the Son hath everlasting life: and he that  
believeth not the Son shall not see life; but the  
wrath of God abideth on him. ... Jesus answered  
and said unto them, This is the work of God,  
that ye believe on him whom he hath sent. ...  
And this is the Father's will which hath sent me,  
that of all which he hath given me I should lose

nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. ... I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. ... I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. ... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. ... Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. ... And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. ... But these are written, that ye might believe that Jesus

is the Christ, the Son of God; and that believing ye might have life through his name."

They hear and believe on Jesus Christ for their salvation. They pray with them; and they call on the name of the Lord to save them. The Holy Ghost comes upon them; and they are born-again. Later on, they have supper with them; and they bed down for the night. The missionaries share with them that Aiday's family is now born-again Christians. They are pleased to hear the good news. Moreover, Samuel preaches to them about baptism. They agree to get baptized; and Aiday suggests the river out in back of their home.

So, the missionaries, the family, along with the newlywed couple go up to Talapkar to their home place near the Ishim River. There, they settle into the home place and get ready what they need: towels and blankets to go down to the river. They go out in back of the home down a grassy walk to a clearing among the reeds and canes. There at a fishing spot, where the missionaries can wade out to a comfortable depth, they call to the family members come out,

as Karim and Aiday stand along the shoreline to watch.

They baptize them in the name of the Father, the Son, and the Holy Ghost. They come out of the water; and Karim and Aiday help them dry off with their towels. They spread out their blankets and lay out under the bright, late morning sun.

They dry off, as they have their lunch outside.

Karim and Aiday bring it out for them and serve them. When they return home, Samuel begins to prepare for a sermon on the proper use of

spiritual gifts of the Holy Ghost from 1

Corinthians. While doing so, the missionaries

host a Bible study out of 1 Corinthians; as

Samuel and Joseph teach them a chapter a day,

leading up to when Samuel is to give his sermon.

In the meantime, as well, Erasyl, Kaisar, and

Karim go out into the city and look for jobs to

help support their stay at the dacha house. From

their work related experience in Semey, the land

jobs at a local hotel. They can make more

TURKs to help support their families and

missionaries ministries.

When they had finished their Bible study, on that Sunday morning, they meet out under the gazebo. Samuel then gives his sermon on the spiritual gifts of the Holy Ghost: "In this day and age with the fall Western civilization and the passing of the torch from the West to the East, let us as born-again Christians not fall into the diverse traps that the enemy had over the many schisms that Western Christians indulge themselves in to the point of being ineffectual in the world. One such schism was the use of spiritual gifts as well as the abuse of them. There was a time in Western Christendom where there were those who thought that most of the spiritual gifts had ceased with the closing of the Acts of the Apostles. And then there with those who thought that such gifts were still in use today. The latter were right, but their abuse of them proved to be a shame on them and on the name of Christ. There will be many among them from both camps that will go before the Lord and claim that they know Him. But, He will spurn them, saying He does not know them, because they did not do the will of the Father.

But, we know what that will is concerning salvation, that we believe on Jesus Christ to be saved. But, there are many who claim the name of Christ and put on the outward form of our faith; and they do not truly believe nor put their faith in Christ Jesus to be saved. They come in the name of Christ to profit from His namesake, to have power over men, and to bring glory and honor to themselves, but none to God Almighty. So, let us look to Scripture, particularly the First Epistle to the Corinthians in which Paul outlined for us the spiritual gifts that are disseminated by the Holy Ghost. They are for us even unto this day, even unto the end of the world, as Christ promised He would remain with us! Paul wrote that we are not to be ignorant of such spiritual gifts, that such gifts are available for those of us who believe on Jesus Christ. They are diverse; they are various ministries; and they are of different works, yet they are from the Lord! The purpose of which are to profit, that is to make the Gospel of practical effect to those it touches, to demonstrate the Spirit and of the power of God!

The Holy Ghost disseminates the gifts, according to His will. What determines how He gives? For one, these gifts are not as the free gift of salvation in Jesus Christ, for that gift is free for the asking and everyone's name is on it! However, the gifts of Holy Ghost, they are determined by Him and only certain names may be found for certain gifts. Based on what? Based on how well a born-again Christian excels in the fruits of Holy Ghost. For as the Holy Ghost brings to my memory, they are: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. If one among you excels in love, will not the Spirit give to you the word of wisdom? If one among you excels in joy, will He not give to you the word of knowledge? If one among you excels in peace, will He not give to you faith? If one among you excels in long-suffering, will He not give to you the gifts of healing? If one among you excels in gentleness, will He not give unto you the workings of miracles? If one among you excels in faith, will He not give unto you the discerning of spirits? If one among you excels in meekness,

will He not give unto you divers kinds of tongues? And if one among you excels in temperance, will He not give unto you the interpretation of tongues? These are but examples based on God's Word; and we are baptized by the Holy Ghost into the Body of Christ. We are then members of His Body; and in His churches, there are ministries, as there are ministers of the Gospel, some apostles, some prophets, and some teachers. And they are not known by titles they give themselves, but by their excellence in the fruits of the Holy Ghost! Jesus outlined certain signs that will accompany those who go and preach the Gospel in faith, making disciples and baptizing them. He commanded us to go into all the world and preach the Gospel to everyone! He said of signs that will company those who go in the power of God! They are casting out devils, speaking in tongues, taking up serpents, being preserved from poisonous drink, and the laying of hands on the sick, so that they shall recover. What good is it to cast out demons, but to rid a soul of evil and hopefully win him or her to Christ

Jesus? What good is a new tongue, but to preach the Gospel in a soul's native language that you do not know? What good is it to take up serpents, but to encounter danger situations in the mission fields? What good is it to drink a poisonous drink, but to be preserved for the sake of the Gospel? What good is it to lay hands on the sick, but to give good health to the ones you are ministering? What good is it for them to recover, but to be won to Christ Jesus for the saving of their souls and to be baptized by the Holy Ghost into the Body of Christ? These signs bear witness to the Gospel, which you go in the power of God and preach the Gospel, making disciples of all nations! A Chinese Christian brother may be called to Morocco, not knowing a lick of Arabic. However, he will go in faith and get up before them in the power of God and preach the Gospel to these Moroccans in perfect Arabic! He may go among them, as a witness of the Gospel, to cast out demons from the possessed; he may encounter all sorts of danger and yet be preserved through it, and lay hands on the sick, and so they will be healed! So, what

is the purpose of such spiritual gifts, but to fulfill the prophecy of Daniel! For us to be able to do great exploits for the Lord in these days and in the days ahead! Even Jesus said that we would do greater works than He! Excel in the spiritual gift of love above all! For the spiritual gifts will come to an end, at the end of the world, when Christ returns! But, the spiritual gift of love is the greatest of them all and will endure for eternity, as will faith and hope! For when we are made perfect in our glorious resurrection bodies, will we know fully the mysteries of God! Do not be conceited, thinking that you know well the composition of the Godhead, as Three Persons or as One Body, rather be harder on yourself than on your weaker brother, who may not know better! For again, we only see through a glass darkly and only know in part, for God's Word gives us what we need to know for this world! God's Word is already perfect, having come from Him and will be preserved, as promised, for all eternity! So, rest assured for Jesus promised that He will be with us always, even unto the end of the world! Amen!" They

conclude the service with singing Psalms, hymns, and spiritual songs.

Over the course of several weeks, both Samuel and Joseph work diligently on copying from Holy Ghost memory, four more Bible books to add to the third edition: 2 Corinthians, Luke, Acts, and Zachariah. The ladies help with the transcribing as did the men (when they had time from work). All in all, they transcribed the Russian copies (from the Chinese copies) into two sets of Kazakh copies.

#### KAZAKH BIBLE BOOKS, 3RD ED.

Old Testament	New Testament
Psalms 1-8, 23, 29, 83,	Matthew
93, 98, 100, 146-150	Mark
Daniel	Luke
Micah	John
Zachariah	Acts
Malachi	Romans
	1 & 2 Corinthians

1 & 2 Thessalonians

Titus

1—3 John

James

Jude

Revelation

The missionaries plan to give a Kazakh copy to the Astana church plant once they ordain the ministers of the church. Zhuldyz was in prayer one evening, praying for her family, her parents, and her younger sister to get saved. She gets an unction in her soul, to go and visit them, to bring her husband and the missionaries. She goes to them and tells them of her urgency for them to go and visit them. So, they agree to go the weekend, but she insists they go this day. Realizing her conviction, they go ahead and prepare the car for the short trip north to Koyandy. They pack with some foodstuffs and buy some meat pasties along the way. They go in to the small town. Drive back to a remote area, where her family home is located. It is a small

cinder block dwelling, among other ones all around. They pull off on the side of the dirt road, out in front of the home.

They get out of the cars. Zhuldyz in trepidation goes up to the front door with her friends in toe. She knocks upon the door and the door. The door, being ajar, opens wide. They peer in and look around. In the bedrooms, they can see Zhuldyz's mom and dad bed ridden as well as her sister bedridden as well. Zhuldyz hurries in, and goes in to her mom and dad's room. She looks with horror upon her mom and dad lying in the bed with ulcers upon their faces. She then goes into her sister's room (that was once a room they shared) and sees the same awful ulcers on her sister's face.

"Sand flies!" Zhuldyz utters. "This is a disease of sand flies." She begins to act as a nurse to attend to them. But, the missionaries put her at ease. They put her with her husband in the front room at the kitchen table. Samuel and Joanna go in to the mom and dad's room; as Joseph and Zipporah go in to the sister's room. They lay their hands on the stricken; and they pray over

them. After a while, they come out and join their brother and sister at the table. Zhuldyz stands up to go and see, but they have her sit.

After a while longer, Samuel calls for them to come forth and join them. "Come," he calls.

"Your daughter and her husband long to see you!" They emerge from their rooms fresh and without even a blemish on their skins. The fever is gone, the ulcers have vanished, and the disease has been cured from their bodies.

Zhuldyz stands up with great joy in her heart! She goes and embraces her mom, her dad, and young sister. Karim grins at the missionaries, and exclaims, "The healers at work again!" But, Samuel quickly reproofs, "No! Our Lord, Jesus Christ is at work again!"

Karim and Zhuldyz have her family sit at the table with the missionaries. They then go to get the food for them from the car. They bring it in for them to serve and for them to eat. They have their meal. The family is intrigued by the visitors of her daughter's friends. "Our daughter says you all are healers," the dad asks. Samuel again

gently reproofs, "No sir! The healing comes from our Lord, Jesus Christ."

"Jesus," the mom utters. "You mean the Christian God?" Samuel replies, "Yes!" Joanna opens up a Kazakh copy of the third edition they have with them and she miraculously reads for them in Kazakh out of Mark 16, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he

that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

The family is amazed, the daughter speaks up and asks, "He cast out seven devils?" The mom also interjects, "He appeared in another form?" Finally, the dad, being astonished, asks, "And He sits at the right hand of God?!" Joseph gladly replies, "Yes, indeed," as he takes the copy from Joanna and reads for them out of the other Gospels, Luke and Acts, the accounts they ask about, "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils"; "And, behold, two of them went that same day to

a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them"; "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven"; "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God"; and "Stephen 'being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God'".

Zipporah then takes of the copy. She returns to Mark 16, and reiterates, verse 16, "He that believeth and is baptized shall be saved; but he

that believeth not shall be damned". She then explains that believing on Jesus Christ will save them from God's wrath in hellfire; and that when they believe; the Holy Ghost will come upon them and baptize them into being born again!

So, Samuel invites them to pray with them, and call upon the name of the Lord to be saved. And so they do; and the Holy Ghost comes upon them and they become born-again. Samuel then preaches to them about water baptism out of Acts about Philip and the Ethiopian eunuch. They agree to get baptized; and they arrange for when and where. They arrange to pick them up the weekend and take them for an outing over at Aiday's parents' home in Talapkar and baptize them out back in the Ishim.

When they return late that evening, Zhuldyz tells them all about what had happened at her family's home. She also tells of how they are now born again and plan to have them baptized at Aiday's parents' home in Talapkar, out in back, in the Ishim. They rejoice in the Lord; and again they rejoice until Lord before going to sleep.

The weekend came; and on a Saturday morning, the missionaries along with the newlywed couples go up to Koyandy where they pick up Zhuldyz's family. They cut across the northern side of the city and on out west to Talapkar. They park their cars out in front of Aiday's family's home. They get out of their cars; and Aiday's parents along with her brothers come out to meet them. They introduce themselves to one another and are welcomed in by Aiday's parents.

The missionaries and their disciples come bearing baskets of foodstuffs and meat pasties for their brunch. They have with them their blankets and towels, as does Aiday's family. They prepare to go in the backyard to picnic. The missionaries gather Zhuldyz's family down by the clearing among the reeds and canes at that fishing spot. Just as they did with Aiday's family, they wade out again to a comfortable depth and call to the mom, the dad, and the daughter to come out and meet them. The newlywed couples stand at the bank to watch. The three new disciples go wading out to where the

missionaries are waiting. They then baptize them in the name of the Father, the Son, and the Holy Ghost. They all come up out of the water and are embraced by the couples. They all go up to the yard where the missionaries and Zhuldyz's family dry off with towels. They adjourn one by one to the bathroom in the home, where they change into dry clothes they brought with them.

As each one returns to the picnic, they sit or lay out on their beach blankets they brought with them. In the warmth of the spring day sunshine, they relax and enjoy the day. Samuel prays thanksgiving over their meal; and they eat. The younger ones they play games in the yard or down by the fishing spot to catch a fish with cane poles. Samuel and the missionaries teach their disciples new Psalms, brought to their remembrance by the Holy Ghost, to add to a new edition they are forming: Psalms 82, 84, 110, 111, 112, 113, 116, 117, 125, 128, 133, 134, 135, 136, and 138.

Over the course of a few months, as the height of summer becomes warm, even hot, the

missionaries and their disciples continue to work diligently on completing the New Testament in Kazakh from Holy Ghost memory and again from scriptural memorization: Galatians, Ephesians, Philippians, Colossians, 1 and 2 Timothy, Philemon, Hebrews, 1 and 2 Peter. They continue to record softcopies in Chinese, Russian, and Kazakh on their closed and secured laptop (that Timur gave them in Pavlodar where they first used it, and save them on a memory stick they were given as well).

By early August, the missionaries and their disciples have completed the entire New Testament and the additional Psalms they included. The result is a 4th edition of the Bible books, the entire New Testament plus the Old Testament selections compiled in base copies of Chinese and Russian along with two copies in Kazakh.

The time had come for the missionaries to ordain their disciples to their positions in the church plant. The families of Aiday and Zhuldyz are invited to the ordination. They are brought to the dacha home for the ceremony.

This is a most joyous occasion for the missionaries, their disciples, and their families. Dariga is now entering her fourth month of pregnancy, as both Aiday and Zhuldyz are now three months pregnant respectively. Dariga is expecting a son as is Zhuldyz, and Aiday, a daughter.

They have a service of singing and praising the Lord. They then have the ceremony, where Dariga's elderly dad was brought forward along with his wife, before Samuel and Joanna. They lay hands on Dariga's elderly dad and mom and ordain them as elders of the church. They are seated off to the side of the pulpit before the congregation of family members. ErasyI and Dariga are brought forth, as again Samuel and Joanna lay hands on them and ordain ErasyI as bishop of the church and Dariga as wife of the bishop. They are seated alongside the elders of the church. Kaisar and Zhuldyz; and Karim and Aiday are brought forth before Samuel, Joanna, Joseph, and Zipporah. They lay hands on them and ordain Kaisar and Karim as deacons, and Zhuldyz and Aiday as the wives of their deacon

husbands respectively. Samuel then gives a sermonette on the qualifications for church leaders, preaching out of 1 Timothy and Titus. They rejoice in the Lord! Afterwards, they have communion together, sharing in the Lord's Supper.

In the days ahead, the missionaries prepare to depart, leaving the young church plant in the capable hands of her church leaders. They have a prayer service the night before they are to leave in the morning. The theme of the prayer service is based on Philippians, "Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;

if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Early in the morning, the missionaries are up along with their former disciples now church leaders. They have breakfast. They bestow upon the departing brothers and sisters, two sets of Kazakh summer clothes, four new sleeping bags, and four new satchels to pack their carry-on belongings. They also pack with them kurt and meat pasties for their travels. So, they take them and see them off down at the bus station. From there, the missionaries board the bus bound southeast to their next destination, Karagandy.

## **Soul Winning Across Karagandy to Taldykorgan**

As the height of summer draws to a close, the summer winds of August could be felt by the missionaries on the open-air bus, moving south on the highway to Karagandy. They look out the windows and see flat arid plains and hills of caragana bushes. They feel the warm summer breeze filling the bus, as they roll along.

They arrive at the station around noon time. They disembark fresh for a new opportunity to preach the Gospel to the lost of this new city. They, being led by the Spirit, with their satchels sleeping bags across their backs, went down to the square at a place called the Miners Palace of Culture. There, they sit their belongings down in the public square; and Samuel, being filled with the Spirit, prophesies over this city of former coal miners and Soviet-era labor camps.

"Long ago, during the height of the Cold War between the Western and Soviet worlds, the Soviets had a time of experimenting with the consequences of nuclear weapons. They

unleashed a great explosion across this region that at one time put this city in the dark! This foreshadowed how the Lord would judge the Western nations in the last world war that poked out the Five Eyes and put them in the dark! And just as the Lord brought the Assyrians against Israel and the Persians against Babylon, so he brought in the Chinese and the Russians to invade the Western nations and for a time wreak havoc on the peoples of those nations. And so it will be for the nations that align with the man of sin and his prophet, reigning over Assyria to lay siege to Jerusalem, the city of Sodom and Egypt! The Lord will judge them with the very nations they once persecuted! The Lord will then bring judgment and wrath on all His enemies and on all the nations of this world at His return. But, look now how spiritually dark is this land! How darkness has descended on the nations that the man of sin has ensnared! We come to bring the light of Christ Jesus in to these dark places of the world and among the people, who are in darkness, to preach to you all salvation in Christ Jesus, for the saving of your souls!"

And as Samuel prophesies, he preaches to them the Gospel Road presentation out of the Gospel of John. The missionaries attract a great crowd of listeners, including some undercover secret police agents among them. Upon concluding his remarks, there were some in the crowd, who believe on Jesus Christ for their salvation. However, there is also a raging mob of Kazakh and Tartar Islamists along with their German sympathizers, who begin to attack those praising the Lord Jesus!

The missionaries see the beginnings of the melee before them. They quickly pick up their satchels and sleeping bags and hightail it out of there. Fists are being thrown, mobs of Muslims and cadres of secret police are trying to make their way through the raging crowds to get to the four missionaries, who have already taken off.

The missionaries duck down an alleyway a block from the square. The sirens of police squad cars can be heard going to the scene. They come out the other side of the alley, walking instead of running, so as not to be conspicuous. Across from the other side of the square, they see the

bus station and make a break for it. They quickly board a bus south bound for Balkhash.

They rest on the ride to the lakeside city on the north shore. Balkhash is a big beach town full of neighborhoods of lakeshore cottages. They arrive late in the night. After disembarking, they sleep in the station until morning. From there, they are led by the Spirit to go down a certain street and go door to door in a neighborhood. They preach the Gospel to whoever answers the door. They get a good response from numerous neighbors, several of whom believe on Christ Jesus to be saved and are born again.

They then go down to the Town Centre followed by some of the neighbors, who believe and are born again. There, they preach the Gospel Road presentation out of the Gospel of John to a growing crowd of people listening to them. Many among them also believe in the Lord for their personal salvation. From there, they go down along the beach followed by more and more believers from the neighborhood and Town Centre. While on the beach, they let down their satchels and sleeping bags. They then

preach the Romans Road Gospel presentation to numerous beach goers and beachcombers. Many have pitched parasols and spread out beach towels beneath them with their families for sun and swim. They gather a great following and again a great crowd of listeners, many of them also believe on Jesus Christ to be saved and are born-again.

The missionaries look out over the great lake, Lake Balkhash. They look out over the calm pale blue water. Samuel preaches to them about baptism; and the missionaries go out and wade in the water. They call to those who believe to come out and be baptized. Dozens upon dozens of them go out at their call and form four lines in the water to be baptized by the four missionaries. They lay hands on the foreheads of each believer they baptize, calling out under heaven, "By the power of Almighty God, I baptize thee in the name of the Father, the Son, and the Holy Ghost!"

As more and more go out to be baptized, many more, who heard the Gospel and witness the baptism, believe as well and are born again. They

too go out and are baptized. By late afternoon, the missionaries come up out of the water, having baptized all that came forward. They take from their satchels beach blankets to lie out on in the warm sun going down.

As they began to dry off, four college kids approach them with parasols and beach blankets of their own along with baskets of foodstuffs. They introduce themselves as Rustam and his girlfriend, Ayaulym; and Mahmud and his girlfriend, Bibigul. They offer their parasols and to join them. The missionaries gladly accept them; and they share their parasols and a picnic with them.

As the sun goes down over the western horizon, they discuss with the missionaries where they are going? "So, where are you all off to next?" Rustam asks. Samuel replies, "Further south, down to Almaty." Bibigul pipes up and exclaims, "That's where we go to university!" Mahmud adds, "We are on summer break from classes, and our vacation time is almost up." Ayaulym then says, "My cousin, Inkar, and our friends are in Taldykorgan for the summer. We are on our

way to see them. You want to go with us?" The missionaries say, yes; and prepare to go with them. "We should go tonight," Rustam advises. "After what took place today," Mahmud warns. "The secret police are probably on their way here!" At that, they pack up all their belongings. They then go with these college kids and their cars out of Balkhash.

They go by the highway around the west side of the great lake. It is night time and the stars are out, as they drive down towards Almaty. But, instead of going further in to the city, they cut across a bypass and towards the highway north to Taldykorgan. By morning, they reach the Ile River and pull off down a river road that leads them near the mouth of the nearby reservoir. There, in the clearing among the canes and the reeds, they park their cars and camp out along the bank of the river. They take cane poles, some bait, and fish from the shore.

By midmorning, they catch themselves a mess of fish. They start a campfire and have a fish fry for their breakfast. They set out on the bank and look out over the tall reeds and canes at the

idyllic Almaty region of mountains, valleys, and forests of trees. As they take in the scenery, the sun becomes warm with a cool breeze, coming off the river.

"Teach us more about our faith," Mahmud asks. So, Samuel begins, "See how we fished with pole and hook? Jesus told His disciples that they would be 'fishers of men'. In His day, they fished with nets; they would cast the net and catch many fish at one setting. Jesus told Peter, his brother, and their friends, to let down their nets on the other side of the boat for a spoil. At first, they hesitated because they fished all night and caught no fish. But, they believed Jesus, and they did so, and they caught so much fish that they needed an additional boat to help them. And so it is with us, we believe and cast our nets, preached the Gospel to all creatures; and win souls to Christ Jesus from among those who believe and put their faith in the Lord to be saved! Amen!"

They are enlightened by the lesson. Rustam then adds, "Tell us more! Who is this Peter?" Samuel pulls out their third edition manuscript; and

relays to them the following, "Peter was one of Jesus's closest disciples, aside from John and James. He was a fisherman by trade, who was called by the Lord to follow Him. He had a brother, Andrew, who was a disciple of the Lord as well. Early on, Jesus healed his wife's mother of a terrible fever. Under the power of the Holy Ghost, he declared before the disciples that Jesus is the Christ, 'the Son of the living God.' But, he was also stubborn and had his faults. When Jesus prophesied of being crucified, Peter stood up and declared that he would prevent Christ from being crucified! Not only did Christ rebuke Him sharply before the disciples, He also prophesied that Peter would deny him before man, three times before the cock crowed at His trial. Yet, he along with John and James witness the transfiguration of the Lord, when God bore witness of Himself as Three in One, the Father, the Son, and the Holy Ghost; and the Son, having come in the flesh. And he was known as 'Simon' but Jesus named him 'Peter' because he is the rock, the foundation from which Christ has built and is building His church. And yet,

Peter drew his sword and cut off the ear of the servant of the high priest, but the Lord healed that servant and restored his ear. Peter and John saw the empty tomb of Christ, but instead they returned to fishing. Then Jesus appeared to them in His resurrected body. He called out to them and said for them to cast their net on the right side for a great catch; they obeyed and indeed caught a great mess of fish. And Jesus had them come ashore; and they ate with Him. And just as Peter had denied Jesus three times before man, so He asked Peter three times, if he loved Him, even more than catching mere fish? To which Peter said, indeed he loved the Lord, even more than mere fishing, and that he love the Lord, as Jesus loved him. Furthermore, He told Peter to care for the church, the flock of God, which has been given to the Lord. Much more can be said from Acts and his two epistles, but that will suffice for now."

They are even more enlightened by the example of Peter; and Ayaulym observes, "Peter is flawed much like us, yet he loved and followed the Lord." The missionaries agree, as do their new

disciples. They camp out for the night under the night sky, full of stars that brightly shine.

Early in the morning, just before dawn, they get up and ready themselves for the road trip north to Taldykorgan. As the sun comes up over the morning horizon, they see out over the plains, a great snowcapped mountain range in the distance, as they continue northward along the highway.

By noontime, they arrive in the city. They go on over into the Yerkin neighborhood on the east side of the city. There, they park out in front of a dacha on the outer road of the neighborhood. This is the home of Ayaulym's cousin, Inkar, where her boyfriend, her girlfriend, and her boyfriend are staying for a visit at her family's home. They too are college kids and go to university in Almaty.

They all get out of their cars and are welcomed in by them all, as they come out to see them. Ayaulym introduces her cousin, Inkar, to the missionaries (as they already know their other college friends), as well as her parents; Inkar's boyfriend, Arman; and her girlfriend, Sofia, and

her boyfriend, Bulat. They make each other's acquaintance; and they all are welcomed in to their home. They have lunch together, gathering in the kitchen, dining, and family rooms respectively.

When they have finished eating, they find out more about the missionaries. Ayaulym shares with them about how these missionaries have brought them to faith in Christ Jesus; how they have taught them from the Bible things about Christ and His disciples. Samuel takes the opportunity to share with them the Gospel, as he and his brother and sisters shared with their family and friends (as they did back in Balkhash). They, having a religious heritage of being Orthodox, listen intently to him; and they believe on Christ Jesus to be saved; and the Holy Ghost comes upon them there, as those who believe are made born-again while those who already believed were filled! They all praise the Lord and rejoice in Him!

Samuel follows up with preaching to them on baptism. Inkar tells the missionaries of the river due west of the city; and how they can be

baptized there. They prepare tents and sleeping bags for a family camping trip in the morning. They have supper together. In the evening, they bed down in their respective bedrooms and in the family room for the night.

In the morning, they get up and have breakfast. They prepare their cars for travel. Once everything is set, they pack up, and they head across the city west. They go well out of the city limits and on up to where the river meets the basin. There, they go through the small town of Karatal, down to the banks of the Karatal River. They park in a clearing just off the dirt road, leading to a camping ground.

Once they unpack and set up their tents, the missionaries stand along the banks of the river and assemble those for baptizing. The missionaries once again wade out into the water to a comfortable depth, and then call out to those needing baptizing. They, being led by the dad, come wading out, and stand before the missionaries. So, the missionaries baptize them in the name of the Father, the Son, and the Holy

Ghost. They come up out of the water and on to the bank where they are camped.

Their friends are waiting for them, having witnessed the baptism from the shoreline. They help dry them off with the towels. They then hang them up to dry in the noon day sun. They also change in their respective tents in to dry clothes they brought with them; and hang the wet ones out in the sun as well.

The men spend the afternoon fishing at different spots along the river. Even a few of the younger ladies take up a cane pole to catch a fish. The older ladies, however, prepare to clean and fry the fish over a small campfire they prepared. They catch a nice mess for them to enjoy.

Over the course of about two weeks, the missionaries and their disciples stay on with the believing family, sharing with them stories from their third edition of Kazakh Bible books, especially about Jesus Christ and the things of God. They also share communion together to memorialize the body and blood of Christ.

One evening, the missionaries and their disciples, just before they are to leave for Almaty, Samuel disciples them all on the things that grow God's kingdom: "Jesus willed for His disciples to be 'fishers of men' that is to win souls to Him to be saved by believing on Him. Prayer is an integral part of Jesus' ministry; He would spend hours on His knees in seclusion, praying to the Father. There are plenty of instances of these in the Gospels. However, Jesus is also the God-Man of action; He did miracles, healings, even resurrections. Revivals are when great scores of souls are won to Christ in different locales of any given region or area of the world. But, they do not occur just by prayer; they begin with prayer but they also need the doing; the going about to make them happen! So, what is this going about? It involves evangelism and evangelists, those who go about preaching and proclaiming the Gospel to all creatures, as Jesus puts it! The Samaritan woman at the well is an early example of an evangelist, who went and evangelized. She acknowledged that the Messiah had come; and that He is called Christ! He

revealed Himself to her as the Christ; and she believed on Him. So, she returned to Samaria, and witnessed of Christ to the men of the city. Meanwhile, His disciples wanted him to eat, but He spoke of doing the will of the Father and to finish His work. His work being the death, burial, and resurrection of Christ Jesus! He prophesied about those, who would preach the Gospel, win souls, and make disciples that they will be rewarded for their evangelistic work, because they bring the gold, the silver, and the precious stones in to His kingdom. So, the Samaritan woman preached the Gospel to her neighbors and brought them to Christ, because they believed on Him for their salvation. Jesus also went with them to Samaria, where more believed on Him, because of His own Word. This is how real revivals are done! Once souls are won to Christ; they are baptized in the Holy Ghost and made born-again! They are also to be baptized as a public witness of their spiritual death, burial, and resurrection in Christ Jesus! Then they go on to being made disciples that is to undergo discipleship, which is sanctification,

to be set apart, to be made holy, and to be made saints out of disciples. And then finally, the graduation of the disciples, the baptism in holy fire, from which are forged apostles, prophets, and teachers. They then go forth to plant churches, to proclaim the Gospel, and to teach the Word of God, to win more souls, make more disciples, and plant more churches!"

They, having heard his sermon, are even more enlightened by this lesson from God's Word. They praise and worship the Lord in song and in clapping of their hands.

## South to Almaty

On a warm arid morning in the middle of August, the twelve of them depart from Taldykorgan due south to Almaty. They go in three cars down the highway, as the morning sun dawns on the horizon. They stop just north of the city at a cider press and apple orchard for refreshments and to take in some of the fresh summer air.

Almaty is an enclave in the midst of a Turkestan that has gone full-fledged Islamic nationalism. Here, it is a haven of multiethnic diversity, such as small communities of Koreans and Chinese. It is a holdover to an old Eurasian culture from the Russian Commonwealth days. This is where a lot of Kazakh Russians, Poles, and Ukrainians fled from the onslaught of Islamic persecution throughout the whole of Kazakh.

In the midst of the city, however, there are growing numbers of Islamic mercenaries, particularly Kazakh Islamic Nationalists, Uyghurs, Germans, and Tartars, who are fueling Turkic and Islamic cultural and religious

movements to eventually overwhelm the city (as they have in most other cities and regions across Turkestan).

Nonetheless, here at this cider press and orchard, work and life is as it was during the Russian Commonwealth. This is the place of business for the families of Arman and Bulat. The missionaries are introduced to their families. Among them are teenagers and children, who help in working the business. Arman's dad and mom, Arslan and Gulnara, have two more sons and a daughter whereas Bulat's dad and mom, Nurzhan and Ayna, have another son and three daughters. Moreover, they all work in the dual family business. As a matter of fact, it is such a growing and thriving business that Arman, Bulat, and their college friends have worked there as well (and will so again).

Their parents have an Orthodox background, but they have no church, as the cathedral and other such churches in the city have been converted into either mosques or madrasahs. The main dacha house where the business operates out of is towards the back of the groves.

They are in the midst of the orchard from where the stand and outlet are located. There out in front, just off the highway, they go back a lane, out in the rear of the stand and outlet. They walk pass the cider press, surrounded by what else, plenty of apple trees.

At this hour in the middle of the week, business has slowed down some, so their parents have time. During lunch, they chat at some length with the missionaries in order to get to know them better. The main dacha is a spacious home business office complex (at least three times larger than Timur's home back in Pavlodar). So, the dining area is as a kafeteria, with large foldout kafeteria style tables with benches, where staff can come and have their lunch break. They all sit at one of the communal tables together. They then get up and go through the food line in the kitchen area, and are served by kafeteria staff, their choices of entrée, drink, and desert. They can pay by cash, credit, or tab. However, the moms and dads have all paid for their lunches. So, it is on the house.

The missionaries are very grateful for their hospitality. Samuel requests that he prays over their meal. This piques the interest of their hosts, whose parents and grandparents were Orthodox even during Soviet-era (when persecution of any form of Christianity was systematic). Even under the Commonwealth, Christianity was repressed, but now under the Islamic Republic, it is even worse and widespread. So, they are surprised by their boldness and openness of their Christian faith, even the college students admit openly to them that they are indeed born again as well.

During the course of their getting to know one another, the missionaries share the Gospel with their hosts, who admire their faith, and believe on Christ Jesus for their salvation. The missionaries plan to stay on at the orchard for the duration of their time there, in order to minister in Almaty. They agree to work at the orchard for their room and board; and their hosts are happy to have them there for as long as they stay. Samuel follows up on baptism; and Nurzhan tells of a nice lake north of them,

Sorbulak, "We can go for an outing one afternoon during our family vacation business is slow."

During this time, the other college students go and visit with their families in other parts of the city: Ayaulym, Rustam, and Mahmud each go and visit their families, whose moms and dads are merchants at the local bazaars and markets in the city. Bibigul's mom and dad are shift managers at one of the grand hotels in the city while Inkar's family lives just north of the cider press and her mom and dad are growers and vine dressers of apples, pears, pomegranates, and grapes (a main supplier to the orchard and cider press). Sofia's family works at the orchard and vineyard; and her mom and dad help manage them. During these visits, the missionaries are welcome to come along. They take these opportunities to preach the Gospel to their families. It is an interesting mix of those, who believe there was no God; to those who were brought up as Muslims, but do not practice their religion; to those who were brought up

Orthodox, but have no church in which to worship.

However, all of them preached to were drawn by the Holy Ghost to faith in Christ Jesus.

Moreover, they and their families (households) believe on Christ for their salvation. They also preach to them about baptism. So, they agree to be baptized as a witness of having been born again. They coordinate a date when they can all get together and go for an outing up to Sorbulak to be baptized.

A certain Tuesday afternoon seems to work out for everyone, so they arrange to take off early to prepare and go. They all agree to meet at the cider press at noontime and go from there. All eight of the college students and their families go by cars with their tents, towels, blankets, parasols, changes of clothes, and picnic baskets full of potluck to a flat landing along the lakeshore. They pitch their tents and parasols on the shore in the warm sunshine of a late summer afternoon.

Out in front of the great camp, the missionaries gather those needing baptism to the lakeshore.

They pray over them. They then go out in the water and wait out to a comfortable depth. They then call them to come out before them. They follow one another out into the water and there before the missionaries, they are baptized. They all come up out of the water and onto the shore where they dry off with their towels. They then go to their respective tents, and take turns to change into the dry clothes. As they emerge from their tents, some of the men build a campfire, and some of the men and boys toss lines out into the water for a catch.

The missionaries sit with their college disciples around the fire, as the sun goes down over the horizon behind some clouds. A cool breeze comes off the lake, giving a brisk wind over the shore. The ladies break out their picnic baskets. They share their potluck with one another, their families, and their friends. The men and boys manage to catch some fish, so the ladies clean and prepare them. Some of the men prepare their frying pans and have a fish fry while they also roast some kebabs. They have shelppek, kebabs, grilled fish, and pilaf.

Samuel leads them in a communal prayer over their meal and gives thanksgiving to the Lord for His bounty and hospitality. They eat well into the evening. They enjoy the warmth of their campfire from the chill of the brisk breeze and sun going down. After a while, the missionaries lead them in hymns, psalms, and Christian songs. Later on, they pack up and put their fire out. They then return home to the cider press from their lake retreat. Moreover, the other families return to their homes as well.

Later into the night, the missionaries share with Arslan (Arman's dad) and Nurzhan (Bulat's dad) the Kazakh Bible books, third edition project on their laptop, they brought with them. "It's much better to read and study in printed form," Samuel advises, as they connect the laptop to the family's business laser printer and print a double-sided copy for them (as a family to read and study).

The missionaries pray about continuing the project by having the Holy Ghost bring to their memories more Old Testament Bible books that they can add to form a fourth edition, perhaps

even form a completed Bible of all 66 canonized books. Their prayers are answered in a particular way when their college disciples gather to them one Saturday morning to ask about if they should return to university in the city and continue their professional pursuits.

The eight of them have completed their freshman year; even Arman and Mahmud have completed their sophomore year. But now, they question among themselves whether they should return at this time? Now that they have the Holy Ghost in them, they feel led to pursue ministry and mission. Arman and Bulat's moms and dads are there to hear what is said. "Should we return to college?" Arman asks of the missionaries.

"What we learn in university is Islam religion, Islamic history, Turkic cultural studies, Arabic, Turkish, and Mohammed. It's like they want to turn us into Muslim professionals."

Samuel looks to them all there with unsure looks on their faces. So, he asks poignantly, "Do you all want to return and learn such things?" The eight of them nod, no. "We want to learn the things of God," Rustam pipes up. "You want to

learn about the first principles of the oracles of God," Samuel perceives and quotes from the book of Hebrews, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal

salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit".

They listen carefully to what he said. They agree with one accord to pursue these first principles. Samuel then continues, "So, let us start with

Jesus Christ, our Lord and Savior, the doctrine of Christ! A doctrine is a teaching. In the biblical sense, a right teaching is from Scripture. The purposes of learning these first principles are to teach you toward spiritual maturity and to be moved on by the power of the Holy Ghost to the strong meat of the Word. These first principles of the oracles of God are the doctrine of Christ, repentance from dead works, faith toward God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead and eternal judgment. The doctrine of Christ begins with His name, Jesus means 'Savior'; and Christ means 'Messiah', 'Anointed'. Jesus is the Christ, the Son of the living God, as Peter declared by inspiration of the Holy Ghost in the Gospel of Matthew. Jesus Christ is the Word, as declared in the Gospel of John. He is the Lamb of God as John the Baptist declared Him also in the Gospel of John. All things were created by Him; and He is the head of His Body, the Church, as Paul declared in his Epistle to the Colossians. Jesus Christ is the only begotten Son of God, meaning that He existed as the Son even before His

earthly birth to a virgin maiden. This speaks of the states of Christ Jesus, His pre-incarnate and incarnate life, as well as His death, burial, and resurrection; and also His ascension unto the Father. This also speaks of His humanity as well as His deity that they are in union within Him, as exemplified at His transfiguration. We will also explore His person, His types in both Old and New Testaments, His atonement, as well as His present and future work".

Their disciples take in all that Samuel is teaching them; and even a few of them begin to take notes. Samuel then continues, "We will teach you all the first few teachings of the doctrine of Christ as our time with you is limited. But, we will guide and direct you on how to proceed and complete the doctrine of Christ as your first course in discipleship. This will serve as our outline for the first part of this doctrine, an introduction, Christ's pre-incarnate state, and His incarnation". He concludes his remarks; and they adjourn for the evening.

On a warm and dry Friday afternoon, the twelve of them go by cars just south of the cider press

into the northern Turksib district of the city. There, they park their cars along the street, facing housing complexes, opposite one another. Their disciples split up into four couples. A missionary goes with each couple (as a lead) to show them how to present the Gospel to those who answer the door. So, Samuel goes with Ayaulym and Rustam; Joseph goes with Bibigul and Mahmud; Joanna goes with Arman and Inkari; and Zipporah goes with Bulat and Sofia.

They present the Romans Road as well as the Gospel Road of John to those who answer the door. They canvass both housing complexes, splitting off into two teams of two couples headed by two missionaries: Samuel and Joanna head up a team at the one complex; and Joseph and Zipporah head up the other team at the other complex. They consist mostly of poor Kazakh and Tartar tenet families in their cramped apartments. All in all, they win some two dozen souls to Christ. They also invite them to their church plant at the cider press just north of them.

When Sunday morning arrives, out of the more than two dozen won to Christ, less than half show up for the church service: a family of five and an older couple attend. The missionaries and their disciples are grateful to the Lord for those who came; and they have church in the cafeteria of the press.

During the service, Samuel preaches a sermon on an introduction to the doctrine of Christ: "Concerning the doctrine of Christ is His preincarnate and incarnate states, His humanity, deity, and person, as well as His names and offices, and types. It also involves His atonement, resurrection, present work, and future work. To find out about the doctrine of Christ, we must do as Jesus said, 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' 'Jesus' is the Greek equivalent of the Hebrew word, meaning 'Saviour,' as it is written, thou shalt call his name JESUS: for he shall save his people

from their sins.' Moreover, 'Christ' is the Greek equivalent of the Hebrew word 'Messiah,' meaning 'anointed,' and refers to Jesus, being the Messiah, as promised in the Old Testament. Whereas Jesus refers to the Lord's humanity and incarnation by which He became the God-Man, as the Son of man, to die for our sins, Christ refers to the Lord's eternal deity as the Son of God. Scripture declares Who Jesus is, as Simon Barjona declared, 'Thou art the Christ, the Son of the living God'; Jesus said, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die'; John opened his Gospel declaring, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made'; John the Baptist said, 'Behold the Lamb of God, which taketh away the sin of the world'; Paul said, 'He is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in

heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence'; Jesus said, 'Verily, verily, I say unto you, Before Abraham was, I am'; Thomas, a doubting disciple of Christ, believed only because he saw the resurrected Christ, and declared, 'My Lord and my God'; John in his first epistle, said, 'And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life'; and John concluded his Gospel with this, 'But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name'. And so this is how the doctrine of Christ interrelates to other biblical doctrines, such as

the finished work of Jesus Christ on the cross for salvation; how Christ became a man and is a person; how the Holy Ghost is the Comforter, whom the Father will send in the name of Christ, to teach all things whatsoever Jesus taught, and bring all such things to our remembrance; how Christ is the Head of the church; how Christ will bring about the end of the world; how Christ is the Word of life; how Christ as Scripture is the written word; how Christ created and is in charge of the angels; and how Christ will have victory over the evil angels'.

Samuel also preaches on baptism; and Joseph preaches on communion. They conclude the service with the offering of the Lord's Supper with their congregants in remembrance of our Savior's sacrifice on the cross.

Afterwards, they all take an outing up to the lake for baptism. The missionaries and their college disciples take their new converts up to Lake Sorbulak. They bring with them blankets, towels, and picnic baskets full of foodstuffs, including apples and apple cider. The missionaries, as they had done before, baptized

the new converts in the lake. They have a good afternoon of fellowship together under the late summer sun and in the cool the water. They picnic and fish as well.

Monday morning is the start of another work week. The missionaries along with their disciples are tasked with helping to take their bushels of apples and cases of freshly pressed apple cider to market for their merchants to sell. Their first stop was at the Green Market in the city. After they made their drops for their merchants, they witness to them and preach the Gospel also to the customers, who come to eat taste of their samples. Among them are those who believe on Christ Jesus for their salvation and call upon the name of Lord to be saved. The Holy Ghost comes upon them, who are born again.

By noon time, they make their last stop at the Zelyong Bazaar where they again witness to merchants and customers alike and preach to them the Gospel. As with those at the Green Market, some of them too believe on Christ Jesus for their salvation and call upon the name of Lord be saved. The Holy Ghost comes upon

them and they are born again. They also invite them to their church at the cider press kafeteria for this Sunday morning.

When Sunday morning comes, the missionaries along with their disciples, as well as with Arman and Bulat's moms and dads gather for church in the cider press kafeteria. The family and the couple from the week before show up again. While others show up, who were won to Christ from the market and bazaar, a family of four merchants and a few single women merchants and vendors attend.

As the service proceeds, Samuel preaches a sermon on the pre-incarnate state of Christ Jesus: "How Scripture proves the preincarnate state of Christ, as in John as in Genesis, 'In the beginning was the Word, and the Word was with God, and the Word was God'; as in John as in Exodus, 'Before Abraham was, I AM'; as Jesus said in His Revelation, 'I am Alpha and Omega, the beginning and the ending'; and as in Micah as in Mathew, 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto

me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.' Because our Lord existed in a preincarnate state, His Sonship is eternal; and Scripture teaches us that He has always been the Son of God from eternity past. David said in his Psalm, 'I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee'; and as the writer of Hebrews declared, 'For unto which of the angels said he at anytime, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.' Both John and Paul declare that the Father sent the Son, 'For God so loved the world, that he gave his only begotten Son'; 'But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons'; and 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. ...

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.' Moreover, in Paul's Epistle to the Colossians, he made several points that declare that the Son created all things, that the Son is before all things, and that the Son is the beginning. An interesting example comes from Daniel when he wrote about the incident when the three men, Shadrach, Meshach, and Abednego were cast into the fiery furnace, 'Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.' As the writer of Hebrews said of the Son, that He was appointed by the Father to be heir of all things and the foundation of the worlds created; as well as being exalted over the angels, and His name being exalted above all their names; and the Father declared unto the Son, 'Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.' Even though, as the writer continued, 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the

grace of God should taste death for every man.  
... For verily he took not on him the nature of  
angels; but he took on him the seed of  
Abraham.' Even after the Lord's resurrection  
and ascension, He made appearances in His  
glorified resurrected body, as in His Revelation  
before John, having a great voice, as of a  
trumpet, with seven golden candlesticks; and  
being in the midst of the seven candlesticks, He  
stood clothed with a garment down to the foot,  
and girt about the paps with a golden girdle, and  
declared, 'I am he that liveth, and was dead; and,  
behold, I am alive for evermore, Amen; and have  
the keys of hell and of death.' Matthew, John,  
and Paul attest to the incarnation of Jesus Christ  
in that God was manifest in the flesh by Jesus.  
Matthew said of Jesus, that He is 'the son of  
David, the son of Abraham', speaking of His  
humanity; and that 'Jacob begat Joseph the  
husband of Mary, of whom was born Jesus, who  
is called Christ', speaking of His virgin birth.  
John said of Jesus that 'in the beginning was the  
Word, and the Word was with God, and the  
Word was God; and the Word was made flesh,

and dwelt among us, beholding His glory, the glory as of the only begotten of the Father, full of grace and truth', speaking of His deity. Paul reiterated what John had proclaimed of Jesus, that 'great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' So, what were the purposes for the incarnation of Jesus Christ? One of them was to confirm the promises of God, as Paul proclaimed, 'Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.' So, Jesus Christ became flesh in order to fulfill prophecy, as Moses said of God, 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel', and 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken'; as Isaiah prophesied, 'a child is born, unto us a son is given: and the government shall be upon his shoulder: and his

name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace', and 'a virgin shall conceive, and bear a son, and shall call his name Immanuel'; and as Micah prophesied, the Lord would be born in Bethlehem. Another purpose was to save sinners, as Matthew, John, Luke, and Paul attest, 'the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins'; 'And ye know that he was manifested to take away our sins'; 'For the Son of man is come to seek and to save that which was lost'; and 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' So, the main purpose for the Son of God coming to earth is to save sinners. If Jesus were not virgin born in the flesh, we would have no way to be saved from Hell. Another purpose was to reveal God the Father, as John and Jesus revealed, 'No man hath seen

God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him', and 'he that hath seen me hath seen the Father.' Jesus is not the Father, neither is the Father, Jesus, but both are God, as is the Holy Ghost (and neither is the Holy Ghost, the Father or Jesus Christ). Another purpose was to become a faithful high priest, as the writer of Hebrews and Paul attest, 'Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people'; and 'For there is one God, and one mediator between God and men, the man Christ Jesus'. As the High Priest, Jesus made reconciliation or atonement for the sins of mankind—one time! Ironically, the High Priest is the Lamb of God. As the High Priest, He mediates on our behalf, as our advocate, to the Father. Another purpose was to destroy the works of the devil; Jesus had to give up His life on the cross, to die in order to have power over death and hades in His resurrection. The works of the devil involve

disobedience to God (sin), lying, temptation, adversity, murder, stealing, and destruction. They also involve mankind being perpetually disobedient to the Lord and ultimately doomed to Hell because of the consequences of sin. However, our blessed hope is in Christ Jesus, Who saved us from death and hades by believing on Him for salvation. Another purpose was to give us an example of a holy life, as Peter and John attest, 'Christ also suffered for us, leaving us an example, that ye should follow his steps'; and 'he that saith he abideth in him ought himself also so to walk, even as he walked.' Moreover, Jesus, being our High Priest, emphasizes with us in our sanctification in the He 'was in all points tempted like as we are, yet without sin'".

Samuel then preaches on baptism; and Joseph again preaches on communion. And as before, they have the Lord's Supper together. They do so in remembrance of the blood and body of Christ given for our salvation. And also as before, they take their new converts on an outing up to lake where they baptize them as well.

In the middle of the week, the missionaries and their disciples take a day and go to the park in the midst of the city. There at Panfilov Park, the missionaries share with their disciples how to open-air preach the Gospel. They preach the Gospel from both John and Romans to all sorts of park goers, families with children, older couples, who gather to listen to them, preach the Words of Life in perfect Kazakh.

Many among them believe on Christ Jesus for salvation; and call upon the name of Lord to be saved; and the Holy Ghost comes upon them that are born again. As the missionaries and their disciples are inviting their new converts to their church, a mob of angry Islamists and a cadre of police begin to converge on the park. Their disciples alert them to the coming trouble. They all take off and head to the back of the park, where they escape through the bushes to a street corner. They go steadily, crossing pass stopped traffic at a light, to make their way stealthily to their cars parked about two blocks away (anticipating this sort of trouble).

When Sunday morning comes, the missionaries and their disciples have church. Again, the families of Arman and Bulat are there along with the faithful new converts that have been fellowshiping all along. This time among the new converts from the park, a Korean family of six, a Tartar family of five, an older Kazakh Russian couple; and a few Uyghur young men are there to worship and fellowship as well.

Samuel then preaches a sermon on Christ's incarnation: "An essential doctrine of Christ is the virgin birth of Jesus, according to the Scriptures. Consider these factors, if Jesus Christ was not virgin born, He is only a man, not God; He could not be our Saviour; and He would be tainted with sin! Key Scriptures that teach the biblical facts of the virgin birth of Christ, Moses recorded God prophesying that, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This being the first announcement of a Saviour refers to Him as the "seed of the woman," indicating that the Saviour would have no human father. Isaiah

prophesied a sign from the Lord Himself that, 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' The Gospels of Matthew and Luke account for the birth of Christ. Matthew gives a direct account of the virgin birth of Christ. Note how Matthew expressed, that 'Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.' the altered expression here has to how Jesus was not conceived through natural means with a human father, "of whom" points to the antecedent as Mary, not Joseph. Furthermore, Matthew said, 'Before they came together,' indicating that Mary was with child before they had consummated the marriage, before any sexual intimacy. Moreover, Matthew indicated that Jesus was 'conceived of the Holy Ghost,' indicating a supernatural and divine conception. Finally, Matthew recorded that Joseph 'knew her not till she had brought forth her firstborn son,' indicating that Mary remained a virgin until after Jesus was born. Luke as well indicated that, 'Mary is said to have been a virgin [espoused to a man whose name was Joseph]'; Mary herself said

she was a virgin, 'how shall this be, seeing I know not a man?' and Mary was informed that she would experience a supernatural and divine conception, 'the power of the Highest shall overshadow thee.' Although Paul does not overtly attest to the virgin birth of Christ in his epistles, he nonetheless alludes to it in Galatians 4:4 where he clearly states that Christ was born of a 'woman', a reference to Genesis 3:15. So, Paul could not have believed in the deity, pre-existence, sinlessness, and headship of Christ (as he did indeed) without first being convinced that His coming into this world was no ordinary event of nature. Moreover, it is important to clarify that Mary was not the Mother of God (as Catholicism teaches); this is a man-made expression. The Bible refers to her as the mother of Jesus, as with John and Luke in Acts; and His mother, as with Matthew. Mary is the mother of Jesus with regard to His humanity, but not His deity. Most revelatory to Christ's incarnation is His Self-concealing, as alluded to by Paul in Philippians, 'Let this mind be in you, which was also in Christ Jesus: Who, being in the form of

God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' The 'made Himself of no reputation' and by having taken 'the form of a servant,' He took on the form of a man, and yet was fully God and fully man—God manifest in the flesh. Moreover, Jesus taught as the Gospels affirm that He is the Son of God and the Son of Man, especially in Matthew 16:13-17. The Chalcedon Creed attests that Christ 'must be acknowledged in two natures, without any commingling, or change, or division or separation'. The God-Man and His hypostatic union are as an egg, the shell is His flesh, the white is His humanity, and the yoke is His deity. So, Christ's divinity, His divine attributes, and the use of those attributes, as well as His glory, was not emptied, but rather, was 'concealed under a veil of flesh.' As the writer of Hebrews reveals 'By a new and living way, which he hath consecrated for us, through

the veil, that is to say, his flesh '. From Christ's incarnation to His resurrection, His divine glory was concealed, not emptied or limited in any way, so as to fulfill Isaiah's prophecy regarding, 'Immanuel, God with us'. His unveiled glory would have blinded those He came to serve and save. Yet, on the Mount of Transfiguration, Jesus' glory was revealed in part which hints that He always had His divine attributes, but that they were concealed. Furthermore, the humility of Christ was that as man He lived by faith, not by sight! He did this in order to grow and to learn as we do, to qualify as our High Priest by obeying God as one of us, and to offer a perfect life as a sacrifice in order to impute His own righteousness to us. As Luke summarized, 'And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, ... And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. ... How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed

of the devil; for God was with him'; and as Jesus said in John, 'Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works'; and, 'My Father worketh hitherto, and I work'. Lastly, this doctrine of Christ hinges on His incarnation as the indicator of a spirit of antichrist or not. John made it clear, 'Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. ... For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist'. The belief that Jesus Christ came in the flesh determines whether one is an antichrist or not. So, His incarnation in the flesh is quite possibly the most critical aspect of the doctrine of Christ or even in the entire Bible".

Samuel concludes by preaching on baptism. Joseph again preaches on communion. And again they all share in the Lord's Supper together. However, this will have to be the last baptismal outing of the season, as the air is getting cooler and the water is getting colder.

When they go up to the lake for this one last baptismal outing for the season, they built a nice campfire. There, sitting around the campfire, the single lady merchants and vendors mingle with the young Uyghur men (who have been baptized along with the other new converts).

A few days later, during a Wednesday evening Bible study, the missionaries, their disciples, and the families of Arman and Bulat gather in the cafeteria. The discipleship of young couples discuss with their missionaries and moms and dads about where to go with this church plant (now that each Sunday more than half of the cafeteria is filled with new converts).

Arman speaks up, "Now that we are being disciplined by you, what will become of our church when you leave?" Samuel replies, "What we will need to do is appoint church leaders and ordain

those leaders." Joseph then adds, "To this plant, we have before us elders, a bishop, and potential deacons." Bulat then inquires, "What do you mean by potential deacons?" Samuel again replies, "There are qualifications for such offices, as elder, as bishop, and as deacon." He has Joanna pull out their third edition of Kazakh Bible books and has her read out of 1 Timothy and Titus, concerning qualifications of church leaders. "So, to even be a deacon," Arman clarifies. "You need to be married and have children?"

The young couples look to one another. They consider the implications. Samuel perceives their thoughts and replies, "You all been paired off since we have known you. Since you have foregone your worldly studies, you might as well enter into the next stage of discipleship, preparation for leadership. This includes marriage, having and raising children." Rustam curiously asks, "Are you not bishops or deacons? Why do you not have children?"

The missionaries look to one another. They are hard but fair questions! So, Samuel replies

emphatically, "We are missionaries, evangelists, among us our apostles, who plant churches; prophets, who preach the Gospel and proclaim God's Word; and teachers, who teach to observe Christ's commandments and make disciples. Of which, there are no such qualifications, other than to be born again." Zipporah then adds, "We desire very much to have children. But, our time and season is not yet!" Joanna also adds, "And when we do, Lord willing, when will be when we return to our brethren in Mongolia."

Their disciples agree, fair enough! Just before they were going to get into marriage counseling, a loud banging comes the door and a loud the announcement follows, "SAFETY COMMITTEE! OPEN UP!" They all quickly scramble to their feet! Arslan utters a clear and direct whisper to the missionaries, "The secret police are at the door! Quickly, come with me!"

They quickly follow him and Arman out to the kitchen area. Through a side door, they go down a secluded corridor to a back door in to the cider press operations floor. There before them in the dark of the plant, where work had ceased for the

day, are a series of vats in which apple mash is resting. They help them unseal the top of four vats, as each of them is helped to sit suspended in the enclosed perch of the inside of the vat. In there, they can smell the apple mash just beneath their feet, as they sit quietly, each one in the dark of the vats. As Samuel sits there quietly in the dark of the vat, hearing the air bubbling of the mash beneath him, he is reminded of Jeremiah, who was lowered and enclosed in a cistern so long ago.

As the missionaries were hidden, Arslan and Arman return. Nurislam had answered the door, where there stood four undercover police officers. The four men, who show up from the "Safety Committee," are dressed in black overcoats; and in black uniforms underneath (in the style of the old kommissars). They wear black muscovite hats with the red crescent moon and eastern star insignias on their hats and lapels. They carry side arms underneath their over coats; and two of them are armed with uzi-style submachine guns. They arrive in a black

sup up four-door dacha car (standard-issued for Kazakh State Patrol).

The lead officer flashes his fold-out wallet with his biometric id card enclosed along with an eastern star badge that reads, KAZAKH STATE PATROL, SPECIAL POLICE, SAFETY COMMITTEE, No. 131. He identifies himself to Nurislam and another one is showing his wife, Ayna, his phone with a wanted screen of four faces that are the missionaries, their legal Chinese names, and their basic profile information. They ask if they have seen them. He scrolls through his phone, showing them their individual wanted profiles and asking if they had seen any of these individuals.

"No, sir," they say, as the officers welcome themselves in. They demand, "We want to look around!" They, of course, comply; and the two lead officers command Nurislam to show them around the facility. The rest are ordered to stay in place and the officer with the submachine gun stands guard over them. The two officers go with Nurislam to inspect the facility.

They look with flashlights around the kafeteria, in the kitchen area, in the freezer, in the cooler, having Nurislam turn on any lights ahead of them. He leads them out a different way that leads into the dacha house where they look around from room to room and find everything in order. However, they insist to be taken through the cider press and inspect it. So, he has to comply; and takes them there. They go in, and he turns on the lights. They look around the floor area of the dozen or so vats for processing cider.

They look around with their flashlights beaming; and one of the officers demands he randomly checks a vat to see what is inside. Nurislam was not sure, hoping the vat he chooses does not have one of the missionary friends inside of it. They climb up to the top of the vat and have Nurislam unseal the top. They quickly shine their flashlights in it; and they see nothing but apple mash slowly bubbling. They have him reseal the hatch. They, being satisfied, are seen off the property by Nurislam.

Arslan and Arman quickly and discreetly return to the cider press where they unseal the vats they had the missionaries hidden. They help bring them out safe and sound. They also bring them forth from the secluded corridor, out into the kitchen area, and out into the kafeteria. There, all their friends and disciples had regathered to discuss what to do next.

"For them to suspect that you are here," Nurislam surmises. "Someone had to have tipped them off." Arslan then suggests, "Which means they questioned those from the park," and again adds, "Which means you all will need to either leave tonight or if you plan to stay, you must lay low and not go anymore into the city." Nurislam then adds, "Before they left, they asked me if I had any ideal where you all may be. I told them that I had heard from some witnesses at the park, where we were there last, that you all may have gone on in to Uzbek, because you were last seen at the bus station." He then adds, "This may have thrown them off. For the next few days; you all will have to stay out of sight until they are completely thrown off!"

For the next week, the missionaries stay secluded in their rooms, coming out only to use the bathroom down the hall. Even their dinners are brought to their rooms. This gives them time for personal Bible study, fellowship, and prayer, as well as alone time with the Lord.

After a whole week, they are given the cue that they can emerge from their seclusion. So, they resume with the family at work and fellowship. Upon doing so, they are refreshed spiritually and physically to continue to disciple their disciples. They stay low-key in and around the cider press. Samuel and Joseph grow beards and mustaches while their wives grow their hair below their shoulders (in an attempt to disguise their looks from their profile pics on file with the secret police). They blend in with the cider press workers; resume discipling, and having church services with their new converts and disciples. They also continue to disciple them on the doctrine of Christ.

One evening, during a Wednesday night Bible study, the missionaries, the disciples, and their moms and dads are all there because the four

young couples wish to make an announcement before them all. Arman speaks on their behalf, "The four of us, Rustam, Mahmud, Bulat, and me, we wish to marry our girlfriends. We have asked them respectfully; and they have said, yes. We have paid the bridal payment to their dads and moms; and they have all accepted. And so now, we beseech you all to marry us and disciple us to become deacons?"

The missionaries are so pleased and honored to hear this news and know of their commitments to their ministry. Samuel says, yes to them, to marry and to disciple them to become deacons. "We will set a date," Samuel announces. "And marry you all at a couple's wedding. If that is acceptable to you and your families?" They are pleased to hear their offer and agree, the Sunday after next to wed at the press in the cafeteria, after the morning service.

The brides and the grooms' moms and dads help with making the wedding arrangements. The brides receive wedding dresses from their mothers; and the grooms receive chapans from their dads. Catering is provided by the moms

and dads of the couples, who prepare for the reception supper at the kafeteria.

In the days, leading up to the wedding, the missionaries counsel couples on their marriage and ministry plans. They discuss with them about having families and being ordained. "After you are married," Samuel says. "We can ordain your moms and dads as elders and appoint a bishop. We have settled on ordaining Arslan as bishop. When your wives are expecting, we may do a faith ordination of you as deacons under the care of your bishop and elders". They are all in agreement with this arrangement! They pray over these things; and give thanks to the Lord for His wisdom.

By Sunday morning, the week after their proposals, the kafeteria is ready for the wedding and reception to follow after the service. Samuel preaches on Jesus at the wedding of Cana, where the Lord blessed a newlywed couple with new wine! He says of such an event that, "Jesus attended certainly not to intervene, but merely to be a witness to the marriage. He certainly did not demand of the bride and groom any sort of

license for them to get married. His mother, Mary, upon hearing that the servants of the wedding were out of wine, entreated Jesus to intervene. At first, the Lord did not want to comply, but instead performed one of His first miracles in which He turned water into wine. Did not Christ shed His blood on the cross for the remission of our sins? Did not water come forth out of the Lord when He gave up the ghost and was pierced in His side? The new wine is the blood of Christ and the living water that comes forth out of Him for the remission of our sins and for the cleansing of our souls! Amen."

This sets the stage for all those, their church family, to take part in the communal marriage of the four young couples. After the service, the four groomsmen stand before the altar. Samuel calls forth the brides, who stayed hidden during the service to get ready to be presented. They then come forward to be married. Everyone stands, as the dads of the brides, escort their daughters one by one down the aisle between the congregants. Samuel leads them in singing a hymn of thanksgiving unto the Lord, as the

brides stand beside their respective grooms: Ayaulym with Rustam; Bibigul with Mahmud; Bulat with Sofia; and Inkar with Arman. Samuel concludes with the singing of the doxology.

"Brothers and sisters," he announces. "We gather today to witness the marriages of Ayaulym to Rustam; Bibigul to Mahmud; Bulat to Sofia; and Inkar to Arman. Brides, you may unveil yourselves to show yourselves before us as witnesses." The brides do so and once finished, they stand unveiled, looking to their respective groom. Samuel continues, "As Jesus said of oaths and vows, let your yes be 'yes' and your no be 'no'! So, these brides and grooms will let their yes or no be known at this time to one another, before the Lord, as well as before these witnesses." Samuel then looks to each couple and asks of them, whether they take their bride or groom to be either their husband or wife; and each of them answers, yes. Then he instructs each husband to kiss his respective wife; and pronounces before them all that these couples are now husbands and wives.

Afterwards, they have a nice reception with a banquet, a toast to the newlywed couples, and a dance to celebrate the new marriages. Each couple either honeymoon in the city at a hotel suite, or at the lake or river, camping out near Taldykorgan.

A week after they return, on a Sunday, after church service, the missionaries call for the moms and dads of the newlywed couples to ordain them as elders of the church by the laying on of hands. Samuel also ordains Arslan as bishop of the church with the laying on of hands and in front of the congregation of witnesses.

They spend the winter months continuing to disciple the newlywed couples, as well as the new church leaders. During this time, the wives of the newlywed couples are pregnant with their first children, growing into their three and half to four months respectively. Also, during this time, the missionaries teach their disciples how to copy them and transcribe copies of their Bible books from their Chinese and Russian base copies into more Kazakh copies, they generate from their missions laptop. The missionaries,

also under the inspiration of Holy Ghost memory, write Genesis and Deuteronomy.

When spring arrives, as Ayaulym and Inkar reach their sixth month of pregnancy and their sisters well into their fifth month of pregnancy respectively, the missionaries make good on their faith ordination. They ordain their husbands as deacons of the church. They lay hands on the young men and their wives and pray blessings over them in the name of the Lord. Before the missionaries leave, they have communion and go on one last outing with their church family.

They are discreetly seen off with warm embraces and prayers by the moms and dads of their disciples, who are now church leaders. They drive out east and then south toward Korday, a border town on the Chu River, opposite the Kyrgyz border. They divert onto a back road, spying a military checkpoint ahead, along the highway. There, in the cool of an early spring morning, they camp out on the bank of the river, having pulled off along a shallow embankment

from a river road, a few miles south of the highway bridge.

There, they sit along the bank. They look out over the shallow water. Rustam and Mahmud go down a little ways to a deeper part of the water where they fish with their cane poles. Bulat starts a campfire. Their wives lay out blankets on the sandy shore among the reeds and canes. Arman sits with Samuel and Joseph, as their wives help the other wives prepare breakfast. They look out over the shallow water, with the riverbed beneath, at the other side.

"On the other side is Kyrgyz," Arman observes. "They have a Turk for an amir; a militarized nation aligned directly with Turkey. Their secret police are even more aggressive than ours. If you must go there, you best be on the move!" They heed his advice.

They spend the morning, having breakfast. Their disciples then watch, as the missionaries, cross the shallow part of the river and stand on the other side, in Kyrgyz. They wave goodbye to one another, as the missionaries with their sleeping bags and satchels disappear past the

canes and reeds, along a path, leading down in to the Chuy Valley.

# **The Gospel Road through Kyrgyz**

After the missionaries had ford the shallowness of the river near Korday, they cross over into Kyrgyz, near Bishkek. They reach the outskirts of the capital city, and walk toward the bus station nearby. However, from afar off, they see a military checkpoint and armed soldiers out in front along the station platform. Even though they are dressed in Kyrgyz clothes and have disguised their looks from their profile pics. They take no chances at being recognized or being caught. So, they walk a detour down the road toward the highway, leading into the city.

They flag down a willing truck driver, who slows his tractor-trailer down, and heads into a nearby truck stop. They follow after the truck, as it pulls into the station, alongside the diesel pumps. The driver gets out of the rig, as the missionaries approach him. "Where you're going?" He asks, as they follow after him, going to where he can fuel up his rig. He puts in his TURK card to pay, and then he is able to fuel up his truck. As he is

pumping fuel in to it, they reply to him, "We're going into the square." Samuel then adds, "You can drop us off there, sir."

The driver gives a nod; and he calls out to them, as he heads into the diner, "C'mon, let's get coffee." They all go in and sit with the driver at a booth and order a pot of coffee. The waitress sits coffee cups out for them, as the driver pours coffee in for each of them. "So, why do you want to go down into the square?" Samuel, perceiving his genuine interest, replies bluntly, "To preach the Gospel to all who will hear!"

The driver is astonished, but not surprised, supposing they were some kind of messengers. "How did you all get in to Kyrgyz?" he asks. "We forded the river bank at Korday," Samuel replies. The driver laughs and replies rather dryly, "So did I." They drink their coffee; and they explain to him what the Gospel is all about. He listens to them, and believes on Christ Jesus, as they all pray with him, and he calls on the name of Lord to be saved.

They then all go out to his truck. After putting up the pump, he starts it up. He drives them

down into the heart of the city, on wide boulevards, pass marble-faced public buildings, old Soviet-style apartment complexes, the railroad station, and on pass the old statue of the folk hero, Frunze, and down to the Ala-Too Square. There, he lets them out, as he bids them farewell. He drives off, as they with their sleeping bags and satchels go on into the midst of the square, surrounded by passersby, going to and fro, they let down their sleeping bags and satchels and began preaching the Gospel to anyone who would stop and listen to them.

As more and more would stop to listen, more and more would listen, and pretty soon some of them would hear the Word of the kingdom and believe on Jesus Christ to be saved. More and more passersby became onlookers and a sizable crowd gathers to listen to them preach the Gospel to them. As they shout out in a loud clear voice the way of the Lord; a lot of them who had heard and believed, also call upon the name of Lord, as they pray with the missionaries, who call on the Lord to be saved from hellfire. This great crowd also draws a military patrol, which

stops by in their jeeps along with a mob of Islamists, who have heard that these Chinese missionaries speak the name of Jesus as Savior; and they all converge on the crowd to try and wade through them to get to the missionaries.

The missionaries have seen this sort of scene play out before them. They do not hesitate to pick up their longings and make haste in the opposite direction across the back end of the square. The crowd is quickly dispersing behind them, as the Islamists turn violent and the military turns on them all there. A great melee ensues, as the missionaries quickly cross the wide boulevard at the stop light, they go down to the next block, pass numerous streetwalkers and more passersby.

They see out from the next corner. Across the street, they see the driver and his rig, idling, and parked along the street (pointed west to go out of the city). They look at him, and he nods for them to go with them quick. And so they do, as they quickly cross the wide expanse, dodging a car or two. They go around to the passenger side of the rig, and climb on in to the cab. The driver,

having climbed in, sets the gears. The diesel winds up, and they take off on to the boulevard, heading west, and right out city.

They drive on for several kilometers on out towards Kara Balta. At a crossroads, overlooking a hilly plain, the driver pulls off at a dacha out in the middle of nowhere. They look out from the cab at the modest home. "It doesn't look like much," he quips. "But, they serve up good lunch!" They take his word for it! As they get out, they go in to a cozy nook of a few booths and a serving table in the midst of it. At this hour the late afternoon, they are the only ones in there except a few old ladies at a booth opposite of them. A server comes out and serves them. They are welcome to take a plate from the stack on the serving table certain cells from the house specials. They indeed serve themselves from the three hot pans provided: manty, kuurdak, and lagman. They sit and pray over their meal; they then partake and chat. "About five kilometers east of here is Kara Balta, a city that serves as a military outpost," the driver informs them. "That's where I'm taking supplies." They are

curious; and Joseph asks, "So, these military supplies your taking, why you had to ford the river?" The driver grins and quips, "It's a tradition! A wink, wink, and a nod, nod!"

They chuckle at his being coy; and he informs them, "From here, you take the road west all the way out to Tokmok, then on down to Balykchy at the Lake; and then south all the way down to Naryn at the River. From there, you follow the river one out into the valley, leading into Uzbek." They are grateful yet intrigued by his suggested instructions. Joanna curiously asks, "So, why that way?" The driver surmises, "Because that is a roundabout back way of getting out of Kyrgyz without getting caught by the military or the secret police."

The driver, knowing Chinese, speaks to them discreetly in Chinese, so as to keep their conversation among them. The driver treats them by paying for their lunch on his TURK card. They go out and watch, as the driver takes off for Kara Balta. They wave each other off; and the missionaries look around them at the road, heading west from the dacha.

So, they start walking down the road. They go for over a kilometer, when they come to a small depot town with a railroad freight station. A freight train is on the first track, facing eastbound; and the engines are running, ready to start, and picking up steam to move forward. A few meters from the station, they spy a freight car. Samuel and Joseph unlatch the car door and slide it open. They see an opening between the box goods. They toss their sleeping bags satchels up into the space. They hop into the car; and Samuel and Joseph slide close the door and relatch it from the inside. They spread out their sleeping bags, and take a nap, while the train picks up steam again and roles eastbound back to Bishkek.

An hour later, the train slows down and comes to a stop on the south side of the east industrial area of the city at another train station in another freight yard. They stir from their rest; and Samuel and Joseph unlatch the door from the other side sliding slightly open to peer out. They see the train is in a holding pattern while waiting to go through the depot to be unloaded.

They also see afar off a police patrol, expecting the cars, so they quickly moved to disembark and take off down a dirt road from the backside of the freight yard to a small town a few kilometers south of the station.

They walk into the modest town of dwellings. It is a small town of farmers, gardeners, and orchard cultivators, who have a communal co-op in which they market their produce at local markets on the South East side of the city, north of them. They go from home to home, preaching the Gospel to farming families, youngsters on the roads, older gardeners, and young cultivators of fruit trees. They attract a lot of townspeople, who believe in call on the name of the Lord to be saved; and are born again.

They stay on with a small farming family. They meet at the co-op to help out with transporting preserves to market. Once they are at the market and have helped unload its stock the preserves for their merchants to sell in the market, the missionaries go before them there at the market, and they start preaching to the customers, merchants, and vendors the Gospel. At first,

they witness to individuals, then pretty soon, they start drawing a small crowd of listeners; and among these, there are some who believe on Christ Jesus for salvation.

However, before they could preach on baptism, the police and secret police agents show up. The missionaries spy them from across the marketplace. They no sooner spot them that they quickly and discreetly, they take off out of the marketplace. The police spot them and take off after them as well. They quickly meandered down a block from the market. They then go up another block into a steady stream of streetwalkers and passersby going to market. The police are still in pursuit of them, but from afar, as they are getting held up from all the foot traffic in their way.

The missionaries see from the end of the block, a railroad yard. From another block away, they also see a train starting up and collecting steam to take off eastbound. They hurry for it; and find a depression in the fencing from which they can get up under it and get in to the yard. Just as before, they find a boxcar with an unlocked door

they can slide open. They quickly toss up their satchels and sleeping bags in it, and hop aboard it, closing the sliding door behind them.

By the time the police show up (in their ox blood overcoats, uniforms, and muscovite hats with the crescent moon and star on the fore of their hats as well as on their lapels). They look around and see nothing, but an eastbound train, moving on out of the freight yard. They look up from the yard, down from the yard, and all around them, but do not see their queries. They suspect they are aboard the train, but do not know for sure.

The missionaries, who are onboard again, lay out their sleeping bags and sleep during the train ride eastbound to the small town of Tokmok. As the train slows down, coming into the train depot near the town, the missionaries awake.

Samuel and Joseph slide open the doors to look out to see which side is the best to exit. As the train slows down to a crawl, they toss their satchels and sleeping bags near a dirt road on the outskirts of the town. Each of them tuck, duck, and roll off from the car and on to the deserted dirt road.

They look around at the grassy slopes, and they see off to the east, the outskirts of the town. The road they are on intersects with a paved main road, leading into town. So, they walk that way, going into the town along Old Lenin Street (renamed Mohammed Boulevard). They walk into the midst of the town among streetwalkers and passersby, and then out in front of a park with memorials and statues erected around them. They preach the Gospel to the streetwalkers and passersby. They gather to them small crowds of listeners; and among them are group of Islamists, who take great offense to the preaching of Christ Jesus as God and Savior.

Before the missionaries could pack up to leave, they are surrounded by this mob and are seized. They are taken straightway down to the airport to an ancient deserted tower, where they are bound and gagged to the outside of it, as a display of shame. Their sleeping bags and satchels are thrown at them, as their laptop is seized. They slam it on a concrete platform and crush it to pieces.

A group of unruly teenage boys follow after the mob of Islamist men. They throw stones and clumps of dirt that they grab from the ground and around the tower. Some of the men roll a trunk of an old tree up before the missionaries, who are chained to the outside of the tower, facing the south. They plunge an axe into the trunk they had set on its head. The missionaries could hear some of the men talking, saying, "Do we wait for the police, or do we do this ourselves?" One of them, he seems to be the leader of this mob of miscreants, replies, "We go get them! If we can't get them here by sundown, we execute this lot!"

So, the mob went from there with the boys, throwing what they had left at the missionaries, and leave with the mob. The missionaries had their eyes closed, so as to protect their eyes from the debris being thrown at them. They keep them closed for a while even after the mob of Islamists had left. They pray among themselves. As they pray, they feel the chains that bind them, being unlatched and fall from them. They quickly open their eyes. They see the handle of

the axe broken off from the axe head and laying on the ground next to the trunk. They look around and see no one there.

They quickly dust themselves off and grab a hold of their belongings from off the ground. It is late in the afternoon and the air begins to turn cool. So, they hurry from there down to a nearby rail depot with dual tracks. An eastbound freight train is starting to roll again from a dead stop. So, they hurry down along the rail. Samuel hands his belongings off to Joseph, while he grabs a hold of the handles of a boxcar and climbs up to slide open the door. He unlatches it; and climbs in; Joseph and their wives toss their belongings up to Samuel to load them in the car. He then helps each of them to hop it, just before the train really starts to take off and move at a moderate speed down the track. Samuel and Joseph close the door behind them; and they lay out exhausted on the floor of the car. After a while, they get weary and hungry, so they spread out their sleeping bags and sleep throughout the ride.

Later on, as the train comes to a stop, they awaken in the dark; and gather up their belongings. It is early in the morning and still dark out, as Samuel and Joseph slide open the door. They reach the rail head near Balykchy, near a great lake. They take up their belongings and hop off the car. They walk down from the freight yard and go walking around the fence that lines the south end of the yard. As the sun breaks open the dawn, they walk along the outskirts of the town down toward the lake.

They walk down along the shore of the lake and come across a group of fishermen, readying their vessels to go out for a catch. They go up to a fisherman, who along with his two brothers has three boats and a boats mate a piece. They entreat them to go out with them for a catch. They tell them how they can teach them how to be fishers of men. They, being game, take them on, so Samuel and Joanna go in one boat while Joseph and Zipporah go in the other.

"This is the warm lake," the oldest brother comments. "We can catch fish almost all your around, but we have seasons." They let down

their nets several meters out into the western part of the lake from the shore. As they wait, Samuel and Joseph along with their wives share with the fisherman how to get saved in Christ Jesus. They share with them the account of how Jesus called His first disciples, who were fisherman, and how by believing and following the Lord, they too can be 'fishers of men'. They listen with great enjoyment and interest, as it relates to them. They believe on Christ for salvation! The missionaries also tell them of baptism; and how they can baptize them.

"After we haul in our catch," the oldest brother replies. "We take you all up on this baptism." After a while, they begin the pull in their nets; and lo and behold, trying to bring them up, they are heavy and full (heavier and fuller than usual)! It takes all of them on the boats to pull in their nets, as they are teeming with fish.

"Wow! In all my years on the lake," he exclaims. "We have not brought in such a catch!" Most of what they brought in is lake trout. The few dace they caught, they toss back to help preserve that species. They haul in the mess! The missionaries

help them clean and prepare the fish for their vendors to take to market. They brought in such a haul, so as to pay their wages for three days.

By late afternoon, they had finished their work. The vendors took the last of the catch with them to market. Once they have cleaned their vessels and secured them in place on the shore, they invite the missionaries to their homes nearby along the lake. They wash up and bathe at their respective homes, giving the missionaries a change of clothes to dress in after their baths in the wash house.

They gather at the home of the brothers' mom and dads' dacha in the midst of the other homes roundabout. They are welcome them in by the elder dad and mom, where they adjourn to a dining deck that they set up on in the midst of the dining room. They leave their shoes and sandals off to the side. They sit down on the mats roundabout the dining table, where the meal has been laid out and made ready for them. Samuel offers pray over their meal. The brothers' mom and dad are honored; and are pleased for him to do so. So, he prays boldly over their meal!

Afterwards, they serve the dishes to one another family-style.

Over the course of the meal, the brothers discuss with their mom and dad the great catch they brought in and thanks to their newfound friends whose God blessed them. Also, how they now believe on Him, Who is known to them as Jesus Christ. They, of course, have heard of Jesus, but knowing Him as the missionaries have preached to them the Gospel; and believing on Him for their salvation makes faith and religion real to them. They too share the Gospel with their dad and mom, and they listen to their sons. They believe likewise and call upon the name of the Lord to save them, as they pray with their sons and the missionaries. Samuel then shares with them about baptism. They agree that early in the morning that they will rise and go with them down to lake to be baptized. They finish their meal and go to bed early, as they are tired from their long day at work.

Early the next day, in the morning before the sun is to rise, they awaken and gather together for breakfast. They have a light meal before

going out to the sun, just peeking over the morning sky. They take with them towels, blankets, and parasols down to the lakeshore near where their vessels are secured. The missionaries pray with them before they wade out to a comfortable depth in the midst of lake and call for them to come out to them. They come out, the mom, the dad, and their three adult sons to where the missionaries are waiting for them; and baptize them. They stay on with the family for another day. The day after, they teach them to win souls to Christ, make disciples in the town, get married, have families in order to become pastors, and plant a church there.

The following day, they go with the brothers' boats mates in a refrigerated box truck down to Naryn. They take the leftover fish they had caught from the market vendors down to the inland market for sale. Along the way, they preach the Gospel to the three boats mates up in front of the cab. They too listen and believe on Jesus Christ as well for their salvation.

They travel down the highway, across the foothills, and higher hills, leading down to a

gorge in the sharp river valley. They cross between picturesque mountain peaks, and forests of evergreens. By early afternoon, they reach the Naryn River Valley and the opening that leads into the far side of town. They go in toward the square and pull around to the truck depot of a local grocery store. There, their cases of fish are unloaded from the freezer truck and taken to cold storage in the store. So, the missionaries see their drivers off. As they take of their belongings, they walk from there out to the square.

Out in front of a large statue in the middle of the square, they stand, looking around at sparsely deserted surroundings with but a few people out and about. They look around from the statue and see shabby apartment complexes and roughly paved streets. They see a young couple walking towards them. They entreat the couple by sharing with them the Gospel. They stop and listen to them; and they believe on Christ Jesus for their salvation. They, coming from the market with a few bags of groceries, invite them to go with them to her mom and dad's

apartment across the way. So, they go! They meet with her mom and dad at their floor-level apartment and are welcomed in by them.

They have breakfast with them. They again take the opportunity to share with them the Gospel as well. Her parents listen! They believe as well! They all pray together and call upon the name of Lord to save them. Samuel also shares with them about baptism. They suggest the river where they could be baptized. They tell of a nice spot just south and west of town, just good for wading. So, they all agree to go with the missionaries down to the river that afternoon and be baptized.

The spot is less than a kilometer from the other end of town. So, the young couple and the missionaries walk, while her mom and dad take the dacha car with towels, blankets, and baskets of foodstuffs with them down to the river. The spot is a serene part of the river with a few islands out in the midst of the water that is slow-moving and somewhat shallow in most parts of the riverbeds. There, they baptize them; and

enjoy a nice outing in the warm early summer afternoon.

By evening tide, during their supper, the young couple invites the missionaries to go with them out to Karakol to visit his family. So, in the morning, the couple takes the dacha car along with the missionaries, and the men sit up front and the ladies sit in the back. They travel along the river highway through the sharp valley of the gorge. They travel along the river route between the great mountains to the north and the great mountains to the south. After several kilometers, they pass the great dam and travel out in to a small valley of hills and rugged mountains with lush green grasses and conifers. They then arrive in the town of Karakol, traveling along the roughly paved highway that brought them there.

They stop towards the center of town, turning off from the highway. They go back a side street in to a modest neighborhood of little dacha houses. They park out in front of one of them, and they get out and go up to Aibek's home. They are welcomed in by his mother and two younger sisters. The couple shares with them

glad tidings and introduces their friends to them. They are shy and reserved but smile and welcome them in nonetheless. They are finishing preparing supper for the arrival of her husband, Aibek's dad, who will come home from work at any moment.

The missionaries along with the young couple take the intervening time to share with them the Gospel as well as the young couple's newfound faith in Christ Jesus. His mother is unsettled about the whole thing and sends her daughters to their room to freshen up for supper. The young couple, Aibek and Cholpon share with the missionaries that Aibek's dad is a foreman at the local hydro dam and will be home at any moment for his supper. The missionaries sense uneasiness with Aibek's mom about what they have shared with their Christian faith. Before the couple could say anything more, in walks Aibek's dad home from work. He is somewhat startled and surprised to see visitors. He immediately asks his son who are his visitors. He promptly introduces them. They get up to shake his hand. He asks where they are from to which

he replies, China. This immediately sends a red flag up to him! He asks why they are here?

Samuel replies in Russian (so he may understand) about sharing with them the Gospel. The dad is immediately incensed and orders them out!

"Get out!" He shouts with his finger pointed to the door. "You infidels! Allau Akbar! Allah is one; and Mohammed is his messenger!" Their eyes widen with surprise! They quickly leave, as fast as they can get out the door. They quickly walk through the center of town. They then head out of town, walking along the roughly paved highway that parallels the river across from them.

A little while later, as they are well out of town, they hear the sound of a car behind them. They turn to see the young couple, pulling alongside them with their windows down. "Get in," Aibek says. "We take you as far as we can down the road!" They gladly get in; and they take off. "Are you all right?" Cholpon asks very concern. "Yes," they reply. "Are you two ok?" Joanna asks, concerned as well. "What we were about to

tell you," Aibek adds. "Is that my dad is a Kyrgyz Islamist and party member." Cholpon adds much to their chagrin, "But, we did not think he would freak out!" Aibek then says, "Anyhow, he thinks we are returning to Naryn, which we will once we drop you all off from Karakol."

They go a few kilometers down the river highway, and pull off at a rest stop below Taskomur. The missionaries get out in front of a rugged rock wall formation. There, Aibek warns them, "Take this highway all the way to the border. But be very careful of approaching vehicles, they may be highway patrol. Stay hidden if needed." They bid them farewell and God bless, as they turn around at the stop; and head back to Karakol en route to Naryn again.

The missionaries wave them goodbye! They begin to walk from the stop on down the river highway towards the border. As they walk, they hear a car coming around the bend. So, they quickly scramble and hide themselves among a group of boulders and rocks (that front more of that same rock wall formation). They see the car pull up alongside, where they are hidden. It pulls

off to the side. They can see from between the rocks and boulders, a dacha sedan with an emblem emblazed on the car doors, ISLAMIC REPUBLIC OF KYRGYZ, HIGHWAY PATROL.

They see from the front passenger side, a man in an ox blood muscovite hat and uniform gets out and go a little ways off to the side of the road to relieve himself. They also see, stepping out of the driver side, another such police officer, shouldering a modified Kalashnikov-type rifle; and he lights up a cigarette to smoke. A few minutes go by and they watch, being completely still and quiet. Then, the rear passenger door opens and out comes what looks like an officer in a wide brim ox blood captain's cap and uniform, holstering a 9 mm sidearm. He is looking at his mobile phone and getting coordinates of their current location. Out of the opposite rear passenger door comes another man in an oxblood hat (like one in old spy movies) and in a light, long, oxblood trench coat. He comes around to where the officer stands and flips out from underneath the cuff of

his coat a palm phone, and is looking something up. They look to one another and compare their findings.

The missionaries can make out some of what they are saying. The spy-looking agent shows the officer his phone and utters, "These four ... Two men ... Two women ... Chinese ..." The officer looks at his phone and scoffs, "Isa preachers!" He then adds, "We received a report of them in area! An hour ago, they were seen in Karakol!" The agent then says to the officer, "They are probably heading down this way. If not, then perhaps, they're going south on the Pamir?" The officer then utters, "We have units patrolling the Pamir. If they spot them, they pick them up. Either way, we get them!" The agent then adds, "There's four of them, unarmed, we capture them and process them!"

The agent then calls them all to the car, indicating that he is the one with the most seniority and authority. So, they all get into the sedan and takeoff down the highway towards the border. The missionaries slowly come out from behind the rocks and boulders, and huddle in

towards the wall for a chat. Samuel instructs them, "There's a clearing just beyond this rock wall that stretches out into a great valley. From there, we go out and walk along the valley floor, always keeping the highway and the river in view from a distance. We will then be able to discreetly cross the border." They agree; and they get out from behind the rocks, and walk out from the rock wall formation. After a quarter of a kilometer, they come out in to the great expanse of a valley dotted with walnut trees, cotton fields, and melon patches for far as the eye can see.

They walk out towards the heart of the valley and on over to a grove of walnut trees. There, they camp beneath the canopy of them and look out over their surroundings. They make no fire so as not to attract attention. They go deep into the thicket of the trees and can see below them a stream that runs across the valley, bordering a cotton field. Over from it, they see a melon patch. They huddle together beneath some of the trees in the thicket and forge the floor

around them for walnuts to crack open and eat. They manage to gather quite a lot to fill them.

Samuel advises them to rest till evening. At dusk, they take turns, going down the stream to bathe themselves. The ladies go first and then the men. Once they finished, it is dark out. They gather once again at their camp in the thicket. Samuel advises them again, "We travel by night, then we go down along the valley floor, parallel to the river and highway, and we should cross the border before the sun comes up."

Sure enough, they pack up and shoulder their sleeping bags and satchels. They make their way down to where the stream is crossing it. There, they stop at a shallow depression near where the cotton grows high. They stay just inside the perimeter of the cotton field to conceal them; and the melon patch borders right next to it. They go on for a few kilometers, crossing irrigation ditches, and staying within eyesight of the river and highway (a little over a kilometer from them). Finally, just before daybreak, at the darkest hour, they see off from the edge of the cotton field, they have almost cleared, a series of

floodlights and the sound of generators over a kilometer from them on the highway. They see the border checkpoint between Kyrgyz and Uzbek.

They stop and observe the goings-on. As best as they can tell from their vantage point. It is a light military checkpoint with armored jeeps and dacha patrol cars from both sides stationed there. Kyrgyz and Uzbek soldiers, border patrol, and highway patrol police are stationed there in their respective uniforms.

They look around them. Further north of them a ways, they see where they can cross at a low point, so as to conceal their crossing. They walk carefully northward from the edge of the field, perpendicular to the north for a ways. There, they find what they are looking for, a dip, a quarter of a kilometer north from where they started. They also notice along the way, every so many meters, a sensor that detects crossing movement, about three centimeters high from the ground.

They figure to step over the sensor so as not to disturb its pulse. At the dip, they see where a

sensor is located, and look out from where it is located on the ground. They spy another one across from it about a meter away, thus distinguishing the border area. "These may go on for a few kilometers or several kilometers," Samuel whispers. "Either way, we cross here, so we step lightly." They go in a tight procession, crossing one sensor, and then the other to clear the crossing. They then proceed across the depression. They then walk down toward a border town, a few kilometers ahead of them.

## **The Gospel Road through Uzbek**

During the darkest hour of the morning, the missionaries by the dim haze of moonlight, continue to parallel the river and highway from over a kilometer away. They step through more cotton fields and irrigation ditches down towards the outskirts of Uchkurgan. They find a canopy of trees that line the perimeter of the last cotton field before a small valley that leads toward the town.

There, beneath wild apple and walnut trees, they spread out their sleeping bags and sleep as the sun rises over the horizon. The shade beneath the trees is dark and the morning breeze is brisk. The sun is getting warm but it remains cool beneath the shade of the trees. They awake midmorning, as the sun shines brightly down into the valley, revealing a town scape of cotton ginning factories and cotton oil processing plants, dotting all over the town. They gather themselves together and take of their

belongings, as they track down across the valley towards the road leading into town.

While walking through the tall wheat grass, they come across a dirt road before them where an older man and his three sons come walking up toward them, carrying farming instruments like rakes and reapers across their shoulders. They greet one another, as the missionaries stop out on to the road before the farmers, who stop and chat with them. The missionaries understand enough Uzbek to carry on a conversation with them. It is similar to Kazakh and Kyrgyz, because of its Turkic origins. Russian serves as an intermediary language among them (even though Russian is no longer taught in schools, as they have been informed).

They invite them to their farmhouse. They follow them a short distance north along the dirt road to a clearing in the grass where they have a flatbed truck parked alongside the road. They have the ladies set up in front of the cab with the farmer at the wheel. While his sons and the missionary men climb aboard, they stow their farming equipment, sleeping bags, and satchels

among bushel baskets of apples and walnuts as well as some bales of cotton and wheat. They go almost a kilometer north on that dirt road, and come upon a large dacha farmhouse, with the barn and silo adjacent to it, out in back of the home. They pull up in front of it on a circular driveway, which is shaded by apple and walnut trees.

As they get out of the truck and off the flatbed, the farmer's wife and two daughters come out to greet and help with unloading the goods for the household. The farmer introduces his newfound guests to his wife. She greets them and invites them in for brunch. The missionaries help them with getting their goods in to their respective places in and around the home. They find the farmer's wife out in back of the home, tending a kazan with her daughters, who are finishing preparing palov, complete with chickpeas and dried barberries. They see a corral out in front of the barn, where a few dozen or so sheep are herded, grazing out the pasture.

They all gather in the dining room, after freshening up in the wash house. They sit down

upon rugs around a communal table atop a floor table that sets in the midst of the dining room. Before they are about to eat, Samuel offers to pray over their meal. The farm family is surprised! They look to their dad for his say. He says with intriguing caution, "Go ahead." So, Samuel has them join hands around the table; and he prays, giving thanks to the Lord for His grace and to this farm family for their hospitality; and he prays all of this in the name of Christ Jesus, our Lord and Savior. It was the name of the God they were waiting and wanting to hear, so as to identify the religion of these missionaries.

"You are Christians," Umid affirms. They reply, yes. He adds in Russian so they can understand, "Before I was a farmer, I was an idealist college graduate and leader of the free market capitalists. This was a few years after independence when the Soviets were replaced with old party communists, who imprisoned 'troublemakers' like me. I spent five years in Tashkent prison before Karimov died. I was released when the next president took over. So, I

came out here, took the cotton, then sheep, and then what you see here. I met my dear wife in town. Now we have a big family!"

Samuel and the missionaries are pleased by his story. Samuel adds, "The Lord has been good to you even though you have been far from him." Umid then replies, "Who is the Lord? Who is this Jesus that he has been good to me?" They proceed to share with them the Gospel of the death, burial, and resurrection of Christ Jesus, so as to win their souls to Jesus. They believe along with the dad on Christ Jesus to be saved. They pray with the missionaries to call on the name of Lord to save them. They finish their meal together. Samuel shares with them about baptism; and they seem to agree on it. Samuel offers to baptize them, "Let's go down to the Naryn on the other side and baptize you all in the river there?" The dad offers another suggestion, "We have a stream running along the west side of the farm, flowing with trees along its banks. We can get baptized there." The missionaries also agree.

So, when they finish eating, they clean up. They then go with the missionaries out across the valley and pasture west of the farm. They go along a dirt path that crosses between the cotton and wheat fields. They go to a tree line that borders the stream and cuts across that part of the farm. They go down along the trees to a clearing on the bank of the stream, where the path ends. There, the missionaries wade out waist deep in to the midst of the slow-moving waters. Beneath the shade of the trees, they call to them to come out! One by one, being led by their dad, they come out before the missionaries, who lay hands on their foreheads, and pray over each one to be baptized in the name of the Father, the Son, and the Holy Ghost. Each of them are then plunged into the water and brought back up out of it, having been baptized. They all come up out of the water, soaking wet. They walk back to the farm along the path barefoot, caring their shoes by the laces across their backs. The sun is warm and high in the afternoon sky. They return to the farmhouse beneath the shade of the apple trees. They each

take turns in the wash house, freshening up and changing into dry clothes.

Later that evening, the family gathers around in the parlor after supper. Umid tells the missionaries, they go early in the morning up to Namangan to trade their goods and return with other such goods and/or profit. So, the bed down for the night, the family to their respective bedrooms in the missionaries to spread their sleeping bags out in the midst of the living room.

Early in the morning, they all get up from their slumber just before the sun rises. The missionaries are surprised to see the men dressed up as Muslims. As they ready themselves to leave for Namangan, Umid says to the missionary ladies, Joanna and Zipporah, "If you go, you must wear these." He presents to them, white veils and black paranjas. "Why are you dressed like that?" Samuel asks. "Namangan is a major trading center, the greatest one in this area of the valley! But, it is also an Islamist military training ground for the great upcoming jihad in the West!" He then adds, "We must go as Muslims,

so as not to have to pay the tax, or worse, our lives!"

Samuel then replies, "Before Christ, you went as Muslims to conform to this world, even though you are capitalists. But, now you are in Christ; and He is in you! To go as one of the heathen is to deny Him and to bring offense to the Gospel!" They are shocked and amazed at this revelation! Samuel continues, "Jesus said, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven'. You see, Peter, one of Jesus' close disciples, denied Christ before his accusers, not once, not twice, but thrice! And he wept bitterly, knowing he had denied the Christ, the Son of the living God. Yet, when Christ had risen and presented Himself again before his remaining disciples, Peter was among them; and the Lord asked him three times, 'Do you love me?' To which Peter affirmed his love for the Lord; and Peter was restored in to right fellowship with the Lord."

They are taken a little aback; however, they listen intently, as he continues, "Now, as for this tax, do not be as the American Christians were, who compromised to their governments by incorporating themselves with the State and taking a tax exemption from the Federal Treasury. They unequally yoked themselves to governments that funded abortion mills and sanctioned perverted forms of 'marriage'. They compromised, denying Christ and giving offense to the Gospel. Paul warned, 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?'; and Jesus said, 'Render to Caesar the things that are Caesar's, and to God the things that are God's'. Jesus gave of his life for us a ransom so that we may have eternal life with the father; Jesus paid the Temple tax from the two mites Peter found in the mouth the fish so as not to give offense. Both Peter and Paul gave of their lives for the sake of the Gospel, which you all now share and; as for your earthly lives, Jesus said, 'And fear not them which kill

the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell'."

They are cut to the quick! Umid sputters to say, "But, we have traded there for years and have made great gains and profits!" To which Samuel retorts, "Be careful! James, the brother of our Lord, said, 'Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoyce in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin'. Listen to what Jesus said about 'The Parable of the Rich Fool', 'Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man

brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God'. Do not be as those who go about their own business but are not about the Father's business. The Father's business is to preach the Gospel to all creatures; to go and make disciples, to teach them the commandments of Christ; and baptize them in the name of the Father, the Son, and the Holy Ghost. It is as some singer singing, 'what is it to gain the whole world but lose your soul', only to sing it in vain repetitions and make a mockery of what Christ said, while trying to gain the whole world and losing his soul for the love of money!

Jesus said, 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?' He also said that the Son of Man has no place to lay His head, and yet He also said, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you'. We, who had been on the road for the Lord, preaching the Gospel, teaching the doctrine of Christ, making disciples, and baptizing them, we have not a want for food, have always had a change of clothes, a place to stay, and someplace to sleep!"

They understand deeply, but Umid has to wonder, "Where do we go to trade and make our living? If not in Namangan! Where? It's the same in Shakhrikhan as in Andijan. All over this region, its Islamized, the Islamist military rules in these cities and has dominion over the state. Where can we go to conduct business where we are not surrounded by our enemies?"

The missionaries sit quietly and pray silently for answers to his questions. The power and ministry of the Holy Ghost comes upon them; and they answer, "Angren!" Umid is shocked to

hear this; and he exclaims, "Angren!" Angren is so far away! It's a ghost town! There's not much there but abandoned mines and a power station!"

Samuel counters, "Ah! But, it's close to the capital city, and what better place to have a trading post and waystation but in a ghost town! Don't you see, you can bring life to a dying town?" They are amazed; they never thought of it that way. Yet still, Umid has reservations. Samuel sensing his doubt, says, "What the enemy has meant for evil, the Lord will turn for good! We will go with you and help you!"

After some prayerful considerations and breakfast, they agree with the missionaries. "Do you know anyone who lives there? Samuel asks. Umid replies, "My cousin lives there with his family." There delighted to hear this, as this establishes a connection between his family and a family somewhat related to him. "What is your cousin like?" Joseph inquires. "He's a lot like me," Umid replies. "He was a political prisoner during Karimov. He is a big rig diesel mechanic. He has two sons that are about the same age as

my daughters, teenagers!" Samuel replies, "We will be delighted to meet them!" Umid counters, "He will be at work at this time. We go the weekend. We take my daughters and youngest son with us. My two older sons will stay with their mother and keep up the work. In the meantime, we go to Namangan, pay the tax, and sell higher to compensate our loss."

Samuel perceives his disappointment and relates, "This is but a momentary setback, but one that will pay off. Lord willing, we go the Lord's way." Umid and his sons go and dress in their usual Uzbek clothes. Their wives, Joanna and Zipporah, stay with the ladies to help them with their chores and with preparing supper for the men's return.

They go out to their truck and load what all they are taking with them to sell or trade. Umid warns the missionary men, as they pile into the cab of the truck. "Do not preach in this place. They will stare at us and watch our every move because we are infidels to them. There are Wahhabis and Turkic Islamists there among the Uzbek and Tajik nationalists, so be warned."

The two missionary men are unfazed, as they know the Lord is with them. They pray for Umid's doubting.

They drive up in to the northern valley; pass lush farm fields and orchards, to the great craft and trading center of Namangan. They arrive at the usual spot in the city to see the merchants and vendors, who typically buy and trade for their wares. However, even though they are addressed as common Uzbek farmers, their facial hair makes the others think they are still one of them. So, they pay them no mind and conduct business as usual. Umid is happily surprised and quietly within himself praises the Lord. The two missionary men smile, as they perceive Umid and his sons have done right by the Lord. They have received from the Lord for their obedience, even in such small matters.

Samuel and Joseph take a good look around them and observe a city indeed Islamic and militarized. They see women in white veils and black panajas just like the ones Umid wanted their wives to wear should they have decided to go with them. They see heavily armed soldiers

and police in dark pale green uniforms, with the crescent moon and eastern star insignias. They wear pale green stahlhelms and patrol in jeeps as well as the police in their dacha squad cars. They are posted all over the bazaar and market places, soldiers armed with modified Kalashnikov-type rifles and the police armed with uzi-style submachine guns.

They watch as Wahhabi and Turkic Islamists dressed in black and red jihadi uniforms march through the streets of the open air market and bazaar with modified Kalashnikov-type rifles and shoulder-mounted RPG stingers, hoisting up the Turkic red flag with crescent moon and eastern star, the blue Turkestan flag, and the Wahhabi black jihadi flag. They carry signs that read, SACK JERUSALEM! KILL THE JEW! KILL THE CHRISTIAN! DEATH TO THE INFIDELS! They shout them as well.

They are followed by another parade of marching Uzbek and Tajik nationalists, marching as Nazis in pale green jihadi uniforms, hoisting up the Islamic Republic of Uzbek and Tajik flags respectively, and also just as

disturbing, but rather odd, the old black Palestinian flag with the white hand clutching a raised Islamic sword and a swastika in the upper left canton of it. They carry the same weaponry as the others, but carrying signs that read, ALL HAIL THE ASSYRIAN! LONG LIVE THE TURK CONFEDERATION! TAKE BACK THE HOLY LAND FOR ALLAH AND MOHAMMED! They shout them as well.

The two missionary men are disturbed by these sights. They look to Umid, who pays no attention to these goings-on, but happily wheels and deals with his merchants and vendors for his spring wheat, his melons, and his cotton. He finally turns around to them with great excitement, "We go to Chust now! I just got a tip that they will pay a higher market value for cotton! We go now!" He and his sons quickly packed up their remaining cotton bales on to the truck. They motion quickly for the missionaries to pile in to the cab with them.

They make haste north out from the market and bazaar onto the highway toward Chust. The missionary men see below them, as they are

going out of the valley, a great military base with proving grounds where scores of jihadists and soldiers are being trained. They see squadrons of Turkish tanks and Assyrian helicopter gunships as well as antiaircraft batteries, mobile howitzer cannons, as well as cargo and personnel planes and helicopters. This scene reminds them of the militarization they saw back in Western Mongolia in Moghulistan. They remain quite, as Umid is excited about the prospect of making even more profit for his cotton in Chust.

They arrive in Chust, just before noon time, where the cotton market is bustling. They pull their truck alongside a street just inside the marketplace. Umid sees a man he was tipped to see. The man, a major manufacturer of cotton skullcaps (a major trade industry in Chust) is flagged down by Umid to see about his cotton. He references the one who sent him; and this man indeed comes over and inspects his cotton. He is impressed but does not show it; and makes a deal for the whole lot, the last remaining bales Umid has left on the truck. After a bit of haggling, Umid jins him up to a slightly higher

market value because the cotton is so choice. Umid is pleased, the merchant pays him the price for the lot, and makes his sales day complete.

"Let's celebrate!" He excitingly says, as he turns to his sons and friends. "Let's have a nice lunch!" The missionary men look about them from the cab of the empty truck, as Umid drives them downtown to corner kafe he knows. They see about them Islamist men in their cotton skullcaps, shouldering their modified Kalashnikov-type rifles, and wielding these Islamic knives and swords, as if ceremonial, but also fencing with them for battle, as if preparing for war. Umid so happy and pleased with his sales, he again pays no mind to what the missionary men observe. They indeed have a nice lunch, as the missionary men keep their silence, but Umid grins and brags subtly about the great day he and his sons have had with their profits.

They watch the kafe window, as the skullcap wearing jihadists march past the kafe on the street with raised swords, shouldering their

rifles, and shouting, "Allau Akbar!" repeatedly in unison. Again, Umid pays them no mind, as he grins and praises the advice of his friends.

When they return that afternoon, Umid is still aglow, as he greets his wife, Yulduz, with a big bear hug and a passionate kiss. She is pleasantly startled and a little turned on by his advance. He tells of his good sales and profits, as they rejoice with their dad's happiness. The missionary men wish to celebrate with their brother's success. But, they still are a bit disturbed by what they have seen and heard among the Islamist militants back in Namangan and Chust. Their wives can tell something is troubling them; and they comfort their husbands with long embraces.

Later on that evening, when the missionaries are alone out in back of the barn, facing the livery stable, they share with their wives what they had seen and heard. Their wives are also disturbed by this. They prophesy rather cryptically, "And yet we will press forward deeper into these dangerous lands," Joanna laments; and Zipporah adds, "And bare the marks of having done so!"

Umid and his sons come out and call them to supper. They go and eat with their brothers and sisters, giving thanks openly to the Lord for the food they are about to eat.

Early Saturday morning, Umid arises with his sons. His wife is up early too along with his daughters to prepare breakfast for them, before they leave. Umid had alerted his cousin via text of his impending visit with his one son, daughters, and some friends, who want to meet them. The missionaries are up as well and get themselves ready go with Umid, his son, and daughters to Angren. They have their breakfast and pray together for their meal and for their journey to Angren to meet with the other family.

They head out in the old dacha car Umid had parked in the stable for any long-distance travel. They take the highway west and north, stopping off at Kokand for gas. Kokand is an Islamic Uzbek cultural center with more Islamist militant goings-on there as well, which the missionaries wives got to witness firsthand. As they head up in to the northern pass, they discover a Uzbek that is a throwback to the old

Russian Commonwealth! Less Islamic and militant than in the eastern valley, from which they had experienced. Once pass Chust, this became even more apparent. They arrive in a small city that is partially still in the old Soviet-era and partially still in the old Russian Commonwealth days.

As they see around from the car, it is not as Umid had described, a "ghost town"! Rather, there is life there but it is as if time stood still in two bygone eras. The people and places are more Russianized than where they had been elsewhere in the valley. Angren is somewhat secluded in the pass and is rather a stopover on the way to the capital, Tashkent.

They pull into a large garage depot at the corner of the main street, leading into town, and a byway, leading south of the river. They are at the depot, enclosed in by chain-link fencing. There are a few diesel rigs parked with a row of trailers lined up in the rear of the depot. They park out in front of an office adjacent to the garage. Out from the office, there come Umid's cousin, his wife, and their two teenage sons. They warmly

greet one another! They also welcome them around the corner of the office. They go back a ways, along a path, and walk to their dacha, out in the rear the office.

They go into their foyer, where they take off their shoes, and adjourn to the living room. There, they sit and chat. Umid excitingly tells Makhmud of his incredible good fortune in wheeling and dealing this week! He owes it all, because he took the advice of his missionary friends. Makhmud is impressed, as his wife, Shahnoza, serves them tea. Makhmud curiously looks to the missionaries, and asks, "So, Umid tells me you want him to establish a trading post in the city?" Samuel affirms this and tells of the source of Umid's "good fortune," Jesus Christ! Makhmud's eyes are wide and aglow with such a revelation. He exclaims, "Well, this little city could certainly use a trading post! There's not been one here since we have been here for almost 20 years. Surely though, you don't intend for this to be here?" Umid affirms, no; and wants to know if there's a place nearby where they could set up shop? Makhmud has a place in

mind, where they could rent from him to have their trading post. However, first he wants to know more about the missionaries' faith that has brought such good fortune to his excited cousin.

The missionaries waste no time, preaching to him and his family the Gospel, to which they listen intently. They believe on Christ Jesus for their salvation! The Holy Ghost comes upon them, as they are born again. They also preach to them one baptism in which Umid adds what that entails. They, as a family, agree to be baptized! Umid's daughters giggle for they know this means the boys, or young men, will have to be dunked in the river as well. So, they plan an outing for noontime, where they ready themselves.

They go out to the depot with their blankets, towels, and picnic baskets full of foodstuffs. Makhmud suggests they take his big rig down to the river. So, they all climb up in to the cab of the rig. Makhmud fires it up and pulls out of the depot, stopping only to close and lock the gate behind them. They take the diesel on down south along the byway to where the bridge

crosses the river. They pull alongside a stop, just before the bridge, and get out. They take a dirt path from the stop down across an embankment to a clearing, overlooking the river. There, they make camp in the warm sunshine out in front of a bank of canopy trees and conifers.

The missionaries go down to the edge of the water. They wade into the water out to a certain depth. They then call for Makhmud, his wife, Shahnoza, and their two sons, Alisher and Aleksandr to come out to them. Umid's daughters, Gulnora and Durdona, come scurrying down to the bank to watch the baptism unfold. Meanwhile, Umid, and his son, Farrakh, build a small campfire, and plan a little fishing, when they return. They come out of the water, having been baptized. The boys, however, stay behind to swim. Umid's daughters go and ask their dad if they can go swimming? He nods, yes! As he and his son take off their cane poles, they go down to the bank and cast their lines out into the water for a catch.

Makhmud had already pitched his tent for him and his wife to go in and dry off, and change into

dry clothes. The missionaries as well had already pitched their tent, where they go in turns to dry off and change in to dry clothes. Moreover, Umid had his tent pitched where his daughters had gone into change into their swimsuits. They emerge from the tents in their swimsuits and go down to the river, where they wade out and swim with the boys, already out in the water. Umid watches them from the shore, where he continues fishing.

Makhmud has his wife tend the fire and prepare some lunch for them. He then goes down to where Umid and his son are fishing. The missionary men go with him, as their wives help Shahnoza with lunch. They discuss a place Makhmud owns that is a vacant open-air storefront, where he can have Umid rent for his trading post. Over fishing, they agree to their terms and come to an amicable arrangement. They come away from the bank with a few nice fish and a good proposal. Later that evening, as they gather in the living room of Makhmud's dacha, Samuel presents to them a Russian base

copy of the Bible books. "This is our parting gift to you all. For, we must go to Tashkent."

In the morning, they have breakfast. The missionaries show them how to have a time of worship and service unto Lord. Afterwards, Makhmud takes Umid along with the missionaries across the street from the truck depot to see this vacant place he wants him to rent from him. It is aged; and a little run down, but with a few improvements and some modifications, he can transform it into what he needs for a trading post. Over all, he is satisfied with it; and they shake on it. When they return to the dacha, Makhmud tells the missionaries to be ready for in the morning, he will take them in his rig up to the capital to make a drop at the market there. Umid says that he and his family will return for their home in the morning as well.

Early Monday morning, the missionaries go with Makhmud and his sons; and Umid and his family take their dacha car and part ways for their respective destinations. They see each other off, as they go in opposite directions from one

another, out of the depot. Makhmud hauls with him a trailer bound for the great market in the capital. The missionaries sit up front with his sons alongside him in the cab. They go west and then north almost a 100 kilometers to Tashkent. There, they enter a major metropolitan area, once a great Russianized city, still with old Soviet-era buildings and museums.

They pass the State History Museum, the great madrasah, the Romanov Palace from where the Uzbek amir rules, the great Khast Mosque, where the oldest copy of the Quran is kept, and then into the large open air Chorsu Market, just before the Temur Square. Makhmud drops the missionaries off in the midst of the market, as he is to back up to the market depot to make his drop. They thank him for his hospitality and quietly pray over him and his sons in the cab of the truck, before they depart. They get out in to a bustling and busy marketplace, a grand bazaar full of Uzbeks, Tajiks, and Tartars, buying and selling their wares.

They walk from the bazaar down towards the square. They walk on pass the outskirts of the

old international airport now converted into an Islamic military base, only serving flyers, which are a part of the Confederation. Large and tall chain-link fencing surrounds it with circular razor wire wrapped and wound at the top of it. They can see from afar, the landing strips, the control towers, the guard towers, the cameras, the regional communal flights, as squadrons of jet fighters, bombers, helicopter gunships are parked out towards the rear of the great complex. Once pass the three kilometer-long expanse of where they are walking, they make it in to the Amir Temur Square.

They walk straightaway into the midst of it with throngs of Uzbek passersby, Tajik tourists, and Tartar streetwalkers are all about them. They let down their satchels and sleeping bags; and another great miracle takes place. The power and ministry of the Holy Ghost comes upon them; and when they open their mouths, they preach the Gospel: Samuel in perfect Uzbek; Joseph in Kazakh; Joanna in Tajik; and Zipporah in Russian. The crowds of people stop and listen, as they pick up the Gospel being

preached to them in their native tongues. Those who stop to listen are amazed and awestruck at this spectacle. Nonetheless, many receive the Word spoken to them; and still many believe on Christ Jesus for their salvation. The Holy Ghost comes upon those who believe, as well as on those who call on the name of Lord! As the missionaries lead them in prayer for the Lord to save them, they, who the Holy Ghost comes upon, are born again!

The missionaries sense a great urgency to take up their things and move out of square as quickly as their feet can take them. They no sooner reach the edge of the square towards a street corner, then they hear the sirens of police squad cars, rolling into the square and blocking off exits from it. A mob of angry Islamists take to the square to seize the troublemakers. Some among the Islamists spot the missionaries, leaving out the corner of the street from the square, and give chase. The missionaries take off down the street, hearing things behind them being thrown in their direction, bottles, cans, rocks, rotten vegetables, anything they can get

their hands on, hitting street signs, parked cars, and storefront windows.

The missionaries cross the street at a green light and head fast toward the next block. Suddenly, the light had changed to red, and cars and trucks opposite the corner begin to move, frustrating the mob of Islamists, who is in pursuit of them. Some though break through, as the missionaries continue to make their way down to the next block. They see across from them, another mob of angry Islamist men and boys armed with clubs, bats, chains, knives, and even swords, running across the street toward them. The missionaries make with breakneck speed, clinging onto their belongings (as they cannot afford to lose them), and round the corner.

Suddenly, as a flash, they find themselves out in the middle of the train depot with passengers boarding for transit southbound. They look around them in amazement; and they spy a large poster tacked in an encased bulletin board. They go closer to it; and they see their passport profile pics on it, their Chinese legal names, and their descriptions. It reads in Uzbek: FATWA BY

ORDER OF THE AMIR! DEATH TO THESE  
CHINESE TROUBLEMAKERS! KILL THE  
INFIDELS! They slowly back away from it in  
fright.

Suddenly, the conductor shouts out in back of  
them. "All board!" They quickly turn to see him,  
as he politely informs them, "Come! The train is  
leaving!" They follow him aboard the train, as it  
begins to pick up steam and move along the  
tracks. They take their seats among other  
passengers and quietly catch their breath! They  
then rest throughout the duration of the trip.

They go almost 200 kilometers south and then  
west to Bekobod, near the border of Tajik.  
There, they step off the train, and go in to a town  
of steel mills and cement factories. They go  
down along the banks of the Syr Darya. They  
finally walk along an old river road, which leads  
them to an old dirt path that discreetly crosses  
over in to Tajik.

## **The Gospel Road through Tajik**

The missionaries set atop a forested hill, just inside Tajik, overlooking the river below. From a distance, they spy a military border checkpoint, they had circumvented. They briefly camp there during the day. In the evening, they move along the ridge down along the old path again towards Khujand.

They come down to the main road where a vendor and his wife are selling fruits and vegetables from the roadside truck. They greet them and speak in Russian to them. Surprisingly, they too are Christians; and are from Khujand. They share with them some fruits from their bounty.

After a while of making sales to travelers, who stop by their stand, they pack up and take the missionaries with them to their place in Khujand. It is a city at the mouth of the Fergana Valley and situated along the Syr Darya River. It is a city with a large Christian minority, but also serves as a Tajik Islamist stronghold. The Christians there though seem uninhibited since

religious freedom was granted to them by the Tajik amir.

They are introduced to many Christians there and are invited to their services at their home churches. They speak in their churches, and tell of their missionary journeys from China, into Kazakh, into Kyrgyz, and on into Uzbek, where a fatwa is out on them. Yet, none of that seems to faze these Christians. They are pleased to hear their testimonies and rejoice in their arrival there. The church leaders are impressed by their testimonies, so they arrange among their congregations a great gathering of them out in front of the square, where the missionaries may preach to them. Indeed, they gather together most if not all the Christians in Khujand to the square! They come and listen to Samuel preach on the humanity of Christ Jesus.

"Jesus Christ was and is a man, according to Paul, 'For there is one God, and one mediator between God and men, the man Christ Jesus'. His humanity is a special attribute, having to do with His death, with the forgiveness of sins, with His position in Heaven, and with Him being the

Judge. As Luke recorded, 'But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. ... And hath given him authority to execute judgment also, because he is the Son of man. ... And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God'. Matthew recorded, 'For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. ... And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory'. Mark also recorded, 'For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day'. Prior to His incarnation, Jesus Christ, the Son of God, had absolutely no humanity as part of His being. After His incarnation, He would for eternity future always

have humanity as part of His being. Controversy surrounding the humanity of Jesus Christ began during the time of the early church, there were those who denied the reality of Christ's body; there were those who thought Christ was two-thirds human; and then there were those who believed His body was actually divine. However, the Bible clearly teaches that the Lord Jesus Christ was human in the full and complete sense of the word. In other words, Jesus was and is 100% human, and 100% God. He was as human as you and me, except for one striking difference—He did not inherit the sin nature because He was virgin born! As the Gospel of John declares, 'In the beginning was the Word, and the Word was with God, and the Word was God. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth'. His was a human birth, albeit a virgin birth; He was born of a woman, a virgin, as Paul declared, 'But when the fulness of the time was come, God sent forth his Son, made of a woman'. Upon His supernatural conception,

Jesus underwent a normal period of gestation in Mary's womb. His humanity began at conception; and so, He left His throne in Heaven and humbled Himself to take on the form of a human at the moment of conception. What humility! Let's be reminded of what both Paul and Luke said, 'Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross'; 'And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God'. So, what is the human composition of Jesus Christ? Was His conception that of Mary's egg and a supernatural sperm put together by the Holy Ghost (God putting the egg and sperm together)? As such,

He was not to have been conceived with a man, human sperm, so as to avoid being tainted with the sin nature. Or, did the Holy Ghost put a completed supernatural egg and supernatural sperm in Mary's womb, and thus the egg was not Mary's egg? The latter may not be so, as Jesus would have been virgin born without human flesh, but with divine flesh, thus He would not have been born a man, human. He needed some origin coming from a human, Mary. Otherwise, He would have been born as a total divine being, 100% God, 100% God. Yet, this is a mystery of God that we only know in part. As Paul prophesied to the born again Corinthian Christians, 'For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known'. As Isaiah also prophesied, 'For my thoughts are not

your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts'. Moreover, as Matthew espoused, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us'. His is also a human genealogy, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham'. Matthew's Gospel gives the genealogy of Jesus through Joseph, and establishes His legal right to the throne of David. Christ is the seed of David, as Paul attested, 'Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh'. Moreover, Luke's Gospel gives the genealogy of Jesus through Mary, herself a descendant of David. Christ is the seed of the woman, as God prophesied through Moses, 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel'. By extension, the woman prophesied may

also be Israel. He experienced normal human development, graduating through infancy, childhood, youth, and manhood in the same way as any human child. As Luke recorded, 'And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him ... And it came to pass, that after three days they found him in the temple, sifting in the midst of the doctors, both hearing them, and asking them questions ... And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man'. He grew in mind with wisdom; he grew in body, stature; he grew in spirit, favor with God; and he grew among his neighbors, favor with man. Thus, the humanity of Jesus did not know everything; He had to learn; He had to develop social skills to interact properly with adults (by age 12, it would seem He had it mastered); and He pleased His heavenly Father more and more as He matured (at age 1 He was not as spiritually mature as at age 30; He was always filled with

the Spirit, though; we all grow spiritually and are not just naturally fully mature; He was always perfect, right where He was supposed to be for that age). And yet, Jesus was fully God, omniscient. As such, He chose to not access His omniscience via His human brain. He had a typical human appearance, as John said of Him, 'Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?' Jesus was humanly Jewish. So this likely meant that He had dark hair, olive complexion, and brown eyes. However, most depictions of Jesus show Him looking anything but Jewish. He was neither Negro nor Caucasian. Isaiah prophesied that, 'He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him'. In other words, He did not stand out in the crowd; and as such, was not necessarily a handsome man. Matthew pointed out, 'Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him'.

So, the Jews that hated Him could not easily pick Him out of a group of 12; and needed a special sign as to which one in the group was Jesus. He did not look at all like He was and is portrayed in religious art. Byzantine and Renaissance portrayals of Jesus Christ show Him with long, usually fair hair, and blue eyes, as well as a halo. These portrayals came from a wicked and perverse time in history and art when men were typically depicted as effeminate (weak, limp wristed, long hair, sleepy eyes). Also, most religious art had nudity associated with it. The devil certainly had deeply corrupted what was holy and made it perverse. In Western culture, a man with long hair and a beard are said to 'look like Jesus'; however, Jesus did not have hair as a woman. As Paul made clear, 'Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?' Whenever a man in the Bible did have long hair, a special note was made to the effect that this was not the norm, as with Samson, Absalom, and demonic locusts. There are those who argue Jesus wore long hair because He was a Nazarite. However, Jesus was a

Nazarene, from Nazareth. He has a three part human nature, a physical body with a sense-consciousness, a soul with self-consciousness, and a spirit with a God-consciousness. His physical body, as Jesus prophesized in Hebrews, 'Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me'; and in Luke, 'Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have'. As there were those in the early church that denied He had a literal body. They believed that, since flesh was sinful, it was impossible for Jesus to have a body of flesh, reasoning that the disciples and apostles only imagined He did. However, His post-resurrection body was flesh; it even had the marks from His injuries of going to the cross, as Jesus said in John, 'Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God'. This post-resurrected body of

Jesus is the first fruits of what we born again believers will have someday with our new immortal bodies. As Paul attested, 'But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.' His soul, as Jesus attested in Matthew, 'Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me'; and in John, 'Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.' The soul is that which is the real you; your heart, mind, being; your personhood. In other words, it is self-consciousness, your will. As Jesus confessed in Luke, 'Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done'. His soul, His will, was always in subjection to the Father's will. Did Jesus have a soul prior to His incarnation? Again, this is another mystery of God. The physical flesh of Christ is what came about through the incarnation. His spirit, as attested in Mark, 'And immediately when Jesus perceived in his spirit that they so reasoned

within themselves, he said unto them, Why reason ye these things in your hearts?' even more so in Luke, 'And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost'. Moreover, the spirit is where the Holy Spirit resides; and while Jesus Christ was on Earth, He relied on the Holy Spirit, as prophesied in Luke, 'And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness'. Does Jesus still have a spirit? Did He have a spirit prior to His incarnation? Yes, as both John and Luke attested, 'God is a Spirit: and they that worship him must worship him in spirit and in truth'; and again, 'And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost'. Jesus had typical human limitations, such as weariness, as expressed in John, 'Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour'; sleep, as in Matthew, 'And, behold, there

arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was sleep'; hunger, again in Matthew, 'Now in the morning as he returned into the city, he hungered'; thirst, as in John, 'After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst'; agony, as in Luke, 'And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground'; and in John, 'Jesus wept'.

Moreover, His physical body suffered death, as in Luke, 'And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost'; this did not end His humanity; it was but 3-day separation from His human body.

Furthermore, He was tempted in all points, as attested in Hebrews, 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin'. All points has to do as in body with hunger, the lust of the flesh; soul with fame, the pride of life; and spirit with

worship, the lust of the eyes. He also had a lack of knowledge, as expressed in Mark, 'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father'. However, He may have that knowledge now. Jesus was given a variety of human names and titles. 'Jesus', for instance, was actually a common name among Jews, it being the Greek equivalent of the Hebrew, 'Joshua'. He gave Himself the title, 'the Son of Man', which is used over 80 times in the New Testament; and Jesus Himself using it some 40 times. It is a title expressing His humanity. But, He was commonly known as, 'Jesus of Nazareth', being the man, Christ Jesus, 'the second man', the prophet of Nazareth. Even more commonly, He was known as the 'Nazarene' or 'the carpenter's son'. Among His disciples, He was known as 'Master'. Jesus' relationship with His Father is seen when the Lord often prayed to the Father; and referred to God as His 'Father' and 'My God,' indicating a human relationship; as an example to humanity, the Lord's 'humanity' shown as He cried out for

His God; He was completely God and completely man (yet without sin; and without the sin nature). 'The Hypostatic Union' is defined as Jesus Christ having two natures (full deity and full humanity) inseparably united in Christ Jesus; a union in Christ of undiminished deity and perfect humanity forever in to eternity future, that is, the union of two hypostases or natures, and this is the uniqueness of Jesus Christ. His perfect humanity is a full humanity, as John, Paul, and the writer of Hebrews attest, as Jesus said of Himself, 'a man that hath told you the truth, which I have heard of God'; 'For there is one God, and one mediator between God and men, the man Christ Jesus'; and 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; ... For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in

things pertaining to God, to make reconciliation for the sins of the people'; and because man brought in to the world, sin and death, so it would take 'man' to 'die,' yet God, of course, cannot die, so it took the God-man, as Paul said in Romans, 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift

of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous'. His perfect humanity is a sinless humanity, as Paul, the writer of Hebrews, and John attest, 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him'; 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin'; and 'And ye know that he was manifested to take away our sins; and in him is no sin'; so in order to be able to die for the sins of humanity, it would take a God-man, Who was indeed sinless to satisfy a holy and righteous God; consider that Old Testament sacrifices had to be unblemished, pure, and perfect; as the writer of Hebrews said, 'For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and

made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore'. His undiminished deity is a full deity, as John, the writer of Hebrews, and Paul attest, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made', 'He was in the world, and the world was made by him, and the world knew him not', 'This is he of whom I said, After me cometh a man which is preferred before me: for he was before me'; 'And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed:

but thou art the same, and thy years shall not fail'; 'Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen'; and 'For in him dwelleth all the fulness of the Godhead bodily'; and to reveal God to us, as in both John 1:18 and Hebrews 1:1 to 3! So in order to pay for an infinite amount of sin and absorb an infinite amount of wrath in a finite amount of time, only God could have accomplished something so incredible such as this; as the writer of Hebrews posited, 'By the which will we are sanctified through the offering of the body of Jesus Christ once for all. ... But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God'. So, Jesus Christ is fully God and perfect man; these two natures united in one Person without forming a third nature; thus, this is how God the Son, Jesus Christ, took on a human nature, yet remained fully God at the same time; He always had been and is God, ' Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am', 'I and my Father are one'; however, at the incarnation,

Jesus became a human being, 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth'; the addition of the human nature to the divine nature is Jesus, the God-man; and this is the 'hypostatic union', Jesus Christ, one Person, fully God and fully man. Jesus' two natures, human and divine, are inseparable; Jesus will forever be the God-man, fully God and fully human, two distinct natures in one Person; His humanity and divinity are not mixed, but are united without loss of separate identity; He sometimes operated with the limitations of humanity, 'Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour', 'After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst', while at other times in the power of His deity, 'And when he thus had spoken, he cried with a loud voice, Lazarus, come forth', 'He said, Bring them hither to me. And he commanded the multitude to sit down

on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children'; however, in both, Jesus' actions were from His one Person; therefore, Jesus had two natures, but only one personality (personhood)."

Samuel concludes the sermon with the singing of psalms, hymns, and Christian songs unto the Lord. Also, there among them are the Tajik police and Islamists with the Tajik Islamic Nationalist Party. They stand out behind the gathering in their squad cars and jeeps armed of course. They keep watch but do nothing. The missionaries, of course, spot them, but notice ominously that they do nothing! They just sit and stare at them menacingly. It is as if they had been told to stand down? So, they do. Of course, this disturbs the missionaries. But, they get so

caught up in the rejoicing, and the worshipping that the Spirit puts them at peace.

Three days after the gathering, the missionaries have a wonderful time of fellowship with their brothers and sisters in Christ. On the morning of the third day, they depart with their blessings, and go south aboard a caravan bus to Istaravshan. They travel along the low lands of the Turkestan Mountain Range some 70 kilometers southwest to this big town in the Guli Surkh Valley, a valley full of flowers. They pass the old fortress and go into the station. From out in front of the depot, they preach the Gospel in Tajik and Russian to those there at the station. Some believe on Christ Jesus for their salvation and call on the name of the Lord, as the missionaries lead them in prayer! The Holy Ghost then comes upon those who believe; and they are born again. Also there are the police and Islamists in their squad cars and jeeps. Again, they do nothing but stare at the missionaries and watch them. Some of them use their camera phones to video while others use their binoculars to keep watch.

The missionaries go from there, as the others follow them out of the town, out to the outskirts, overlooking the valley of flowers in bloom. The missionaries sit and stand upon a group of rocks and boulders that jettison out from a small ridge, overlooking several dacha houses below. They preach the Gospel which echoes down into the valley. The neighbors, who hear them, come out from their homes and see the crowd atop the hillside. They come up to listen to their preaching. Many of them, who come, believe as well; and are born again.

The missionaries leave from there and go by caravan bus, further south and west to Uroteppa. They preach there as well. Again, numerous people believe and are born again. The police and Islamists show up. As before, they do nothing but watch, video, and record what is said and done.

The missionaries go from there. They head further south and west to Shahriostan. There, they go into the square and preach the Gospel in Tajik and Russian. Still more and more souls believe on Christ Jesus for their salvation; and

are born again. And once again, the police and Islamists are there to witness the goings-on.

Finally, they arrive further south and west to the small town of Ayri. It is a small farming town, surrounded by fruit orchards and tobacco fields. The Zeravshan River cuts through it. It is also some 100 kilometers from the capital. There, they go to a kafe for refreshments. Out in front of the kafe, they preach the Gospel. Once again, they preach in Tajik and Russian to numerous townspeople. A lot of them believe on Jesus Christ as well; and are born again. They also preach on baptism and invite them to the nearby river to be baptized. Many of them bring their towels and beach blankets with them. The missionaries wade out in to the water from the bank, and they call to those Ayri neighbors, who are now born-again Christians, to come out and be baptized. So, they, who believe, do so and are baptized in the name of the Father, the Son, and the Holy Ghost. This time, however, there are no police or Islamists in sight. It is not that they had vanished. Actually, they are nearby, being discreet and yet still watching from afar.

They stay overnight at a neighbor's home before heading out in the morning. They again take a caravan bus, winding down southward toward the capital of Dushanbe. By midmorning, they arrive in the city, crossing the Varzob River. They pass the National Library, the Grand Masjid, and on pass the Amir's Palace (a new palace that was built on the ruins of the razed synagogue that once stood new from the old one that was destroyed during the Commonwealth).

They arrive at the bus station near Rudaki Park. From there, they go into the midst of the park. In the open air of a wide-open platform, they let down their satchels and sleeping bags. The power and ministry of the Holy Ghost comes upon them; and when they open their mouths, they preach the Gospel, Samuel in perfect Rushani, Joseph in Shughni, Joanna in Ishkashimi, and Zipporah in Wakhi. Samuel and Joseph then follow up by preaching the Gospel again in perfect Tajik and Russian respectively. They attract a great crowd, who stop and listen. They are amazed and awestruck. They gaze upon these Chinese men and women,

preaching in languages they have not heard such people ever speak! Nonetheless, many among them believe on Christ Jesus for their salvation. The Holy Ghost then comes upon those who believe; and they are born again.

They begin to preach on baptism, but before they could finish, the crowds strangely begin to dissipate. As one by one the crowd of people disburse, the missionaries notice behind them and around them, a ring of heavily armed Palace guards, holding modified Kalashnikov type rifles, standing and watching them. They stand in pale green uniforms, similar to their Uzbek allies, but wearing pale green stahlhelms upon their heads with the crescent moon and eastern star insignia in red on the fore of their helmets. They stand at attention, as the crowd had thinned out to there being no one left among them. The captain of the guard along with his lieutenant comes out with a few other guards to address the missionaries.

"Welcome to Dushanbe," he says slyly. "We've been expecting you!" He motions for his guards to seize them! They do so quickly, as they march

them from the park, and on over to the palace grounds. The missionaries notice much to their chagrin, the flags of the state, flying over the palace, the first being the Islamic Republic of Tajik, the second being the Turkestan Confederation, and the third being the old Palestinian Nazi flag.

They are brought out in front of the palace portico on to the front platform of the courtyard. There, a great crowd of Islamists gather, many of them belonging to the Tajik Islamic Nationalist Party. They come from the party's headquarters (the newly renovated Vahdat Palace) to witness this trial. The Tajik amir comes forth from the portico and out on to the platform to address the arrested missionaries. He stands in uniform with a cape over his shoulders and a red fez hat with a large crescent moon and eastern star in gold upon it, to designate his position as a Turkic amir.

"Welcome to the Islamic Republic of Tajik, my fine Christian friends," he slyly announces for the benefit of those witnessing this trial.

"Freedom of religion is observed in our great

Republic," he says coy with a raised eyebrow.

"But, it also comes at a great price, for which you all will pay the cost!" Samuel boldly comes forth and addresses the amir, "Sir, what of those we have preached to and who believe the Gospel. What of their freedom?" The amir is rather amused at his naïve question. "Just as we have observed you, we have observed them. And we have made examples of them, so as to show the people the great price paid to be so open with their freedom of religion!"

The amir then turns his attention to the four of them, and pronounces their fate: "The four of you will receive a hundred lashes across your bare backs! And when we are through with you, we will turn you over to our Uzbek allies, who finished the job!" He motions for them to be taken to the midst of the palace platform where all around can be seen from the city, numerous city observers, some of whom are new believers. They line up at the palace gates and along the fence to watch this unfold.

There, before the missionaries, is a great concrete pillar with forearms, extending out

from towards the top of it. Chains and ankle bracelets drape down from the arms. They are hastily turned about to face the Islamist inside the courtyard and the crowds on the outside of it. The guards without warning sucker punch the missionaries in the face and slap down to the ground. They are then pulled up by their feet, facing the pillar. By their ankles, they are chained one to each arm. They are hoisted up to where their arms dangle from their bodies and the tips of their fingers barely touch the pavement. Their shirts and/or blouses are stripped-down from their waists and folded over their elbows, exposing their bare upper bodies and backs to the onlookers.

The missionaries can barely see out from their vantage points, only seeing the trunk of the pillar, being suspended upside down. But, at least one of them can see one another from across one another. They see their bruised lips, cheeks, bloodied noses, and lips. Four guards come out in tank tops and fatigues, carrying curled up bullwhips in their hands. They present themselves before the amir, who motions for

them to commence. They comply by positioning themselves one to each missionary, and unfold their long stringy whips! They then begin beating at the bare backs of the missionaries.

The missionaries are initially overwhelmed with shock by the great pain, being inflicted across their backs. Welts and lash marks are left after each blow. They try so hard not to gasp out in pain! Upon the 15th or 16th lash, the welts and marks turn to cuts, where blood beads out of them, streaks down their backs, and onto their arms and shoulders.

Samuel looks from over his shirt about his face and begins to sing a psalm in the midst of this agony. He begins to lead the other three in to singing as well. Very soon, they are singing harmoniously, psalms of praise unto Lord. The amir motions for them to beat them even harder and harder! So, the lictors comply by making the blows even harder and faster, but to no avail. The missionaries sing all the more louder and clear to where the Islamists are enraged and the onlookers are amazed. Numerous crisscross welts, marks, and bloody cuts are inflicted across

the backs of the missionaries! At the 75th lash, the amir stops them and orders his captain of the guard to gag the missionaries. And so the guards comply, stuffing cotton balls in the missionaries' mouths and tying bandannas around their mouths to keep in the cotton balls.

As the missionaries are now gaged, the amir has his guards continue the beating. They administer the last remaining 25 blows to which the missionaries are sore exhausted and delirious with pain and agony from the terrible beating they received. They are taken down from the post, where buckets of salt water are dumped on their bloodied backs. They are stood to their feet, their shirts and blouses; being pulled back down over them. They are again made to stand before the amir, weary, bloodied, and bruised. The gags removed from their mouths.

"Now you know the cost of your religion," he callously utters. "But, you have yet to pay the full price! Now on to our allies, the Uzbeks, where they will have you paid the full price!" Out of nowhere, two guards come forward to assume responsibility of taking custody of the

missionaries. The amir motions for them to do so. So, they take a hold of the almost catatonic missionaries; and escort them from the platform.

They take them to a waiting military personnel truck and carefully lay them in the back of it. They also toss in their satchels and sleeping bags with them. They pull up and latch the tailgate; and proceed to drive off the palace grounds. But, instead of going north out of the city, they go west out into the Gissar Hisor Valley. There, they stop off at a rest stop some 10 kilometers outside of the capital.

They pull off along the stop and with canteens; the two guardsmen give the missionaries water to drink. They bring with them some peeled grapefruit to nourish them. They also clean and dress their facial wounds, helping them out of the truck. They escort them down to the river side, where they lay them out on blankets and clean the wounds across their backs. They also anoint their wounds with oil. They put clean shirts and blouses on them, and escort them back to the truck.

The missionaries are bewildered at the hospitality of these guards. They thought for sure they were going on to glory, but now they believe otherwise. They set up, resting on the benches of the covered truck. Once in a while, while they are going along, they look out from inside the truck at grapefruit orchards, cotton fields, and even rice paddies out in the valley. They drive on for several more kilometers to where they pull off again. This time, on the other side of Tursunzade, they are very close to the Uzbek border on the west side of the country.

The two guards help the missionaries down out of the truck, near a wooded area, along the river. The missionaries are grateful and thankful to them for being so kind. They hand them their satchels and sleeping bags. They then point to an old dirt path just off of the road. "Go down that path south and west, it will take you discreetly back into Uzbek. Follow the river down further south to the border of Turkmen." There is brightness in their eyes and a warm glow about them that the missionaries see in them. They say in parting ways with them, "Go! Remember in

this world, you shall have tribulation. But fear not, for our Lord has overcome the world!"

The two guards leave them and get in their truck. They then turn it around, and head back the way they came, going out of sight. The missionaries stand there, overwhelm with an awesome love for the Lord for having delivered them from certain death at the hands of the enemies. They have a revealed realization that the Lord has more, much more in store for them in their mission for Him. So, they go down that path! They finally cross discreetly into Uzbek west, following the river south.

## **The Gospel Road through Turkmen**

The missionaries fresh from the Uzbek border west, follow the river southward along an old dirt path. They camp along the way, where they fish, forge for nuts, and edible mushrooms to eat. For several days and almost 150 kilometers, they do this, following the river parallel to the railroad, down to Temez.

From the outskirts of Temez in Uzbek, they observe a great airbase converted into an Islamic military base. They go in to the town of markets and cotton ginning plants. They go down to the railroad station, where they quietly preach the Gospel to some people there, waiting for the train. They win a few to Christ, who listen and believe the Good News. An older man, who they witness to and became a believer, was moved by the Holy Ghost to purchase tickets for them. So, they go by train all the way to Turkmenabat.

They board the train and head northwestward, with stops in Kroya and Kerki. They again quietly preach the Gospel at those stops and win

a few more souls to the Lord. The train runs parallel to the Amu Darya, heading further northwestward to the city. They travel, overlooking the river to Turkmenabat, where they stop at the railroad junction.

From the platform, the missionaries look around at the numerous open-air bazaars, where vendors and merchants sell cotton, silk, and textiles, as well as clothes and foodstuffs. From there, where they stand with their belongings, they let them down, and feeling emboldened by the Holy Ghost, they preach the Gospel in perfect Turkmenabat dialect. This arouses the attention of all who hear them preach so boldly. Many of them stop and listen intently, as they are amazed to witness these Christian missionaries speak the Good News in their dialect perfectly to them. Many of them being awestruck do indeed believe on Christ Jesus for their salvation. They also call upon the name of Lord, as the missionaries lead them in prayer. The Holy Ghost comes upon those who believe; and they are born again.

Although there are Turkmen soldiers and police present at the station, they do nothing to apprehend them. They simply watch and observe them. A few of the police even take their phone cams and video them and those who prayed with them. This troubles the missionaries more than had they arrested them. However, a great peace comes over them!

So, they go from there down to an artificial beach area, where out under the hot sun, they again preach the Gospel in perfect Turkmenabat dialect to the beachgoers there. A lot of families and young people there stop and listen to these four Chinese preach to them the Good News in their dialect. Many among them believe on Christ Jesus to be saved! They, who believe, pray with the missionaries to call upon the name the Lord to be saved. Faithfully, the Holy Ghost comes upon those who believe; and they are born-again. They also preach on baptism. Those, who believe, they go with the missionaries down in to the water, where the missionaries baptize them there.

As the missionaries are ready to leave, they see from the boardwalk, a Turkmen police squad car parked at the road entrance to the beach. Two officers sit inside, one with binoculars and the other with his phone cam videoing them. The missionaries stop briefly and stare at the officers. Again, they pay them no mind, as they do nothing but watch.

They go a little ways along the beach, when they are approached by four young adults in their late teens, two guys named Mergen and Ýusup and two girls named Annagül and Nyazik. They profess to them, "We believe Jesus, you preached. We pray with you to call on Christ to save us! And a great peace came over us! You also baptized us too!" They then greet one another, and the youths offer to share with them their beach blankets. So, they sit under their parasols on their blankets. They also share with them chai, green tea, chal, and Turkmenbashi melon slices. They feel refresh, as they drink of the tasty beverages and eat of the fresh melon slices.

The young couples tell the missionaries that they are on summer vacation from university. They say they go to Ashgabat, the capital city, which is where the moms and dads of Mergen and Annagül live. They tell of going to Mary to visit Ýusup's family, before also heading to Tejen to visit Nyazik's family as well. "Come with us," they eagerly invite them. "You can preach more! Those cities are on the oasis, between the Great Desert! We take our motorbikes! We take you across the desert! Our first stop is Mary!" How can they refuse such an offer; and one that works so well for their journey? They happily agree.

By late afternoon, they gather their belongings and go to where the motorbikes are parked. They saddle up so to speak, packing their belongings on the bikes. There are four Kawasakis! Each missionary rides behind one of the four: Samuel with Mergen; Joanna with Annagül; Joseph with Ýusup; and Zipporah with Nyazik. They start their engines, and ride off down the highway, which parallels the Trans-Caspian Railroad.

They ride southwest across the eastern part of the Karakum Desert. By nightfall, as the sun goes down, the desert looks eerie and ghostly from the highway. Late in the evening, they arrive in the oasis city of Mary. "Believed to be the burial place of Mary, the mother of Jesus," Ýusup comments, as they ride pass the Regional Museum, and over the Murghub River into the heart of the city.

They stop at a local gas station where they fuel up; and take advantage of the restrooms. They spot a late-night kafe from across the street. So, once they fuel up; they ride on over, where they park and go in to have more chai. They, being famished, also have ishlykly, shashlyk, naan, plov, and topped off with gatyk. Samuel has them pray with him over their meal. They eat well and chat about things. Ýusup speaks of his family, who are probably still up at this hour. He mentions that they live along the river, just south of the city on the outskirts. "They are shepherders. My dad tans hides and my mom and three sisters shear wool," he admirably adds. "They're probably still up," he again mentions.

"We can bunk in my old room for the night. It will be cramped but it's just for the night." They are young and free spirited, so they do not mind. The missionaries are content as well with the hospitality and friendship.

So, afterwards, they go to where Ýusup's mom and dad's place is located on the edge of the city along the river banks. The stars are out; and the sheep are resting in their stable and barn. The farmhouse, a dacha is lightly glowing with nightlights, so Ýusup knocks gently upon the door. His mom opens up with one of his sisters standing next to her. She sees him and his friends. They gladly receive them into their humble home. They embrace one another, as he introduces them to his newfound friends. They are happy to receive them! They have them come in and set where they may in the room.

By the dim glow of lamplight, the young couples share with Ýusup's family about how their friends perfectly preach the Gospel in the Turkmenabat dialect! How they won so many of them, including themselves to the Lord! How they were also baptized in the beach water. They

listen intently! Again, the missionaries take the opportunity and preach to them the Gospel as well. They believe on Christ Jesus for their salvation! They likewise pray with the missionaries to call upon the name of Lord to save them. They also preach on baptism. So, they agree in the morning to be baptized down in the river.

When the morning comes, the family of them goes with the missionaries, among the grazing sheep, down to the river. There, the missionaries wade out in the water; and call out to them to come in to the water. So, they do, where they are baptized in the water. They come up out of the water, refreshed. Back at the dacha, they also have breakfast with the family, before they take off and ride further along the highway, going southwest to Tejen.

They ride across the desert down to where Nyazik's family lives in the next oasis city. As they ride in to the city by early afternoon, the sun is high and bright in the sky. They ride pass the hotel, the mosque, and down along the Tedzhen River, where there are textile mills and

melon patches all around. They pull out in front of a melon farm, and ride up to where the dacha house and barn stand. They park up in front of the home, where Nyazik's mom and dad come out, along with her brother and sister to greet them. Her mother is a seamstress and her dad, of course, is a melon farmer. Her brother helps his dad, while her sister assists her mom in selling and making clothes—all for market.

They stop in for chai and have tea and fresh melon. The young couples share with them all about what had taken place with the missionaries back in Turkmenabat. They also listen with great interest and heed the Gospel, being preached to them by the missionaries. They likewise believe on Christ Jesus! They also pray with the missionaries to call on the name of Lord to save them from hell. They relate to them hell by pointing to that great gas crater out in the middle of the Turkmen Desert; and how the wrath of God abides on those heading for the "door to hell." This not only puts the fear of the Lord in the families' hearts, but gives Samuel a sermon idea for when they will be in Ashgabat,

as well as that of the namesake of the oasis city, Mary.

They also preach to them on baptism. The missionaries call them to go with them down to the river, so they can baptize them there. They indeed go with them straightaway across the path between the melon patches and the irrigation ditches, down to the banks of the Tedzhen River. There, there they baptize Nyazik's family. They spend the rest of the day with the family, exploring the farm and observing their goings-on. By evening, they have their supper together.

At dusk, the young couples along with the missionaries ride out on the highway, and head northwest toward the capital city. Very early in the morning, while it is still dark out over the desert, they pull in to an all-night gas station with its bright lights, lighting up the dark sky. They fuel up their bikes and can see the capital city from there on the outskirts still lit up even at that hour. Across from them is an all-night truck stop that is also lit up. So, once they fuel up, they ride on over and pull up to the nearest spots out

in front of the kafe. They go in and sit at a round table among some truck drivers, getting their chai time at that hour. They too order chai; and they get hot coffee with cream and sugar. They notice from where they came in near the city, numerous fields of natural gas reserves, all around the outskirts of the capital.

"The city is one great big oasis out here on the desert," Mergen comments to them. "Beneath our feet is black sand and lots of gas," he quips. "The whole country could go boom!" Ýusup also quips. "If not for the grace of God," Joseph adds. They chuckle some, as Annagül says, "Our families' cotton plantations are north of the city, near the reservoir, and across from the canal." She refers, of course, to her and Mergen's families' plantations. The missionaries are intrigued to see that sort of operation. They spend the rest of the morning's nighttime, chatting and laughing, speaking mostly in Russian and a little in Chinese to their amusements.

When dawn breaks and the sun peaks over the desert horizon, the young men pay the bill and

tip the waitress. They leave out of the kafe and ride off in to the city. As they ride through the main boulevards, they see a city filled with all sorts of parks, palaces, and white marble buildings here and there. They ride out to where cotton fields dominate the cityscape and where cotton production is king.

The plantations of Mergen and Annagül's families are adjacent to one another; and their bottom lands back up to the reservoir for irrigation. They pull up the drive of a palatial dacha, overlooking a private garden and melon patch, as well as fields of cotton. A great storage barn is outback, where workers are working to bail cotton and store it for market in the textile mills of the city and elsewhere throughout the country.

Out in front of the home is a portico where they see Mergen's mom and two of his sisters, sitting and having their morning chai at a tea table. They park their bikes out in front of the porch where his mom and two sisters get up to greet them. They invite them to sit on the veranda, as there are several types of wicker chairs, and

loveseats for them to sit. She serves them of her chai and chal, because the morning is already very warm. They sit and discuss their journey there. What all took place, piques the interest of his mom and sisters.

A little while later, his dad and two brothers come out and greet his son and their friends. Mergen recaps for them what all they have been discussing, especially concerning the missionaries and what took place at Turkmenabat. "Orthodoxy is dead in this Islamic Republic," Mergen's dad incredulously utters, hearing of the missionaries' Christian faith. "We are not Orthodox, sir," Joseph replies. "We are born-again Christians," Zipporah adds. This intrigues the family even more; and the mom asks what this means. This opens the opportunity for the missionaries to preach to them the Gospel. They indeed listen intently! They as well believe on Christ Jesus for their salvation. They also pray with the missionaries, and call upon the name of Lord to save them. The Holy Ghost then comes upon them; and they are born again.

They spend the rest of the morning, touring the plantation. At noon time, they cross over plantations and meet with Annagül's family next door. Her family consists of three middle brothers and a kid sister. They sit under their veranda for chai, and like with Mergen's family, the young couple share with them their journey there. The missionaries share with them the Gospel to which they listen intently! They also believe on Christ Jesus for their salvation! They likewise call upon the name the Lord to save them, as the missionaries lead them in prayer. The Holy Ghost also comes upon them; and they too are born again.

They spend the afternoon, touring their plantation. In the evening, over supper, Samuel discusses their plans about going into the city and preaching there. The young couples as well as their families are disturbed by this! Mergen's dad sternly warns them, "The amir is a cruel and ruthless Muslim man. He will surely have you beaten and executed for doing such a thing!" Annagül's mom pleads, "Do not go! Stay here, where it is safe, and we will protect you!"

They are most grateful for their kind concerns. However, Samuel replies, "We were beaten severely in Tajik, but the Lord delivered us from evil. Lord willing, He will do so again even if we must endure another severe beating." Joanna closes her eyes in resignation, as Zipporah has an uneasy upset feeling over going into the city. Even Joseph is reticent of the horror of going through another public shame. But, Samuel knows they cannot leave Ashgabat without publicly sharing the Gospel to all who would hear in the city.

Mergen and Annagül's moms and dads, as well as the young couples do not understand Samuel's resolve to get into trouble. They have great difficulty accepting his resolve and again plead with them not to do this. All night long, Joanna and Zipporah agonize over this and prayer upon their knees. Joseph also prays for peace on this. Nonetheless, Samuel remains strong and at peace over this because he knows the Lord is with them. However, this time, it is different than the last time. The last time, they

were not expecting it. But now, they realize, they will be inviting it on themselves.

When the sun peers through the windows of the plantation home, Joanna and Zipporah awake. They awake in fright from having fallen asleep, over their knees. Joseph too stirs uneasy, as Samuel awakes with a sigh but with renewed strength. The moms and dads come to them again and plead with them to stay. But, Samuel resolute, declares, "'At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen'."

They plead with Joanna and Zipporah to talk Samuel out of this. They hold their peace and instead stand with their respective husband. They plead with Joseph but he stands alongside

Samuel. So, the young couples agree to go with them, but stay out of sight, once they reach the park. They ride down into the city and go to where Independence Park (renamed Islom Turk Park) is located. There, they drop off the missionaries. Mergen says to Samuel, "Have you changed your mind, brother?" He simply nods, no! They watch, as the missionaries walk out in to the midst of the open-air park among so many passersby.

Although they cannot see them through the steady stream of park goers, they can hear them loud and clear, preaching the Gospel in perfect Turkmen, Tajik, Uzbek, and Russian. Samuel even adds, "'And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell'. Hades is as that great gas crater out in the middle of the desert. It is molten fire! All who fall in it shall perish alive! But, I tell you of a place that is both physically and spiritually as that fire crater, 'Where their worm dieth not, and the fire is not quenched'. Even Hades, along with Death, and all who are in them, will be

thrown into the second death, the Lake of Fire!  
Many of you, who do not believe on Christ Jesus  
to save you from such a place, will be going,  
when you die! Believe and be saved! Call upon  
the name of Lord and be saved! Pray with us  
now and call on the name of Lord to save you!"

The fear of the Lord grips a lot of them there,  
who have stop and listen to the missionaries  
plead-full cries. "You believe that Mary, the  
mother Jesus, is buried in your nation! Whether  
she is buried here or in Jerusalem, our Lord,  
Jesus Christ is no longer buried anywhere in this  
Earth! For He had risen on the third day by the  
power and might of the Father; and our Lord  
and Savior now sits at the right hand of the  
Father, waiting for His return to this world to  
bring about an end to it!"

At that, the fear the Lord mixed with conviction  
comes over those who hear! Many among them  
call on the name of Lord. A great outpouring of  
the Holy Ghost comes upon those who believe;  
and they having been born again, they praise the  
Lord in Turkmen, Uzbek, Tajik, and Russian all  
over the park. Suddenly without warning,

Turkmen soldiers and palace guards come marching out in to the park, all around the midst of them. They form a square around the missionaries, who are enraptured in great peace at the outpouring of the Holy Ghost upon them as well.

As the missionaries begin to come out of it, they begin to notice that the crowd had dispersed and even more disturbing, they see soldiers and guards there before and all around them. These soldiers are dressed in white, black, red, and pale green camouflage fatigues, and in the same camouflage stahlhelms and boots, armed with modified Kalashnikov-type rifles. The guards are dressed in white uniforms, black boots, and silver stahlhelms, also armed with modified Kalashnikov-type rifles and 9 mm side arms. They all have the red crescent moon and eastern star insignias on their helmets and lapels.

The captain of the guard in a captain's cap comes forward with a few of his guards. He motions for them to seize the missionaries! They comply, placing them under arrest. The young couples can see from afar what is happening; and they

are most unsettled by it. They all march out across the huge complex of the Amir's Park (where the dinosaur statues had been removed to the outskirts of the city), on pass the palace grounds of the Ruhyyet (which serves as the Turkmen Islamic Party headquarters), and on to the palace grounds of the Oguzkhan, which is the Amir's Palace.

The missionaries are made to stand before a palatial white marble portico and covered marble porch. Out from under the porch stands the amir in a white uniform with white cape, black boots, in a red fez hat with crescent moon and eastern star in gold emblazoned on it. He holds a brutal instrument in his hands and addresses the missionaries brought before him. All around, the guards and soldiers fall in among the Turkmen Islamists from the party headquarters, who gather to witness the trial. Among them, the young couples embed themselves to watch what unfolds for their friends.

"The Turkmen knout," the amir pontificates, referring to the brutal instrument he is holding. "It is not as the Tajik bull whip! It has six long

and thick coiled straps attached to its thick coiled handle with three knots tied at the tips of each strap! It beats hard and fierce! It stings like an adder! You speak of hell! I tell you, you are to experience some of that here. And if you manage to survive being beaten to within a centimeter of your life, we have nails, spikes, and wooden beams to finish the job! You preach of Isa, who supposedly died that way!"

He motions for them to be taken out to the post. They are taken out towards the public square of the palace grounds where crowds of people have gathered outside the gates and along the fence to witness another palace spectacle of "troublemakers." The young couples get caught up of falling in with the Islamists, who go out see this being meted out firsthand. It is a rather large concrete pillar (similar to the Tajik one) with chains and wrist bracelets, descending from them being attached to an iron banded ring around towards its top. There are also chains and ankle bracelets fixed out from its base, all around it. Each missionary is chained to its top, facing the pillar. Each one is then pulled out by

their ankles and fastened to one of the sets of chains fixed to the pavement floor. Each of them is suspended against the pillar at an angle from each side of it. Each one is assigned a lector, who wears a white turban, tank top, fatigues, and carrying one of those brutal knouts.

The captain of the guard motions for them to begin! Each one rips open the shirt or blouse of the missionary, exposing his or her bareback. The guards notice the numerous marks and welts from a previous beating! They look to the captain for further instructions. He motions for them to do otherwise! So, they pull down each of the missionaries' trousers or dresses, exposing their bare backsides with no apparent marks. So, the captain motions for them to begin.

The young couples watch in horror, as the lictors with their knouts strike blow after blow on their missionary friends. The missionaries with all their might hold their tongues and try as they may not to gasp, yell, or shout out in pain. They pray silently within themselves to the Lord! Each one realizes what Paul said in Philippians, "Finally, brethren, whatsoever things are true,

whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." So, they do! It seems to soften the blow of their buttocks and backs of their legs, being bloodied and bruised, from each mark and welt left on them.

The amir is baffled by this for he has heard screams and pleas from other such ones, being beaten before. After 50 lashes have been given! The amir orders for them to be turned over! So, the captain motions for the lictors to stop. The guards pull the trousers and dresses up over each of the missionary's waist. They then unchain their ankles, only to flip them over, and chain their ankles again. This time, they face the sun and onlookers, gawking at their misery. The young couples cannot watch, as the missionaries' shirts and blouses are ripped from them, exposing their bare upper bodies. They attempt

to leave, but they only anger the Islamists around them, who expect them to stay and witness.

The blows begin again! The young couples look away, but they can hear the knouts being cracked. This time, the missionaries have an audience they are facing! So, they take full advantage. Being filled with the Holy Ghost, they sing, beginning with Psalm 145 and singing the last six Psalms of the book. The young couples can hear the missionaries singing in spite of the blows being meted out on them. They look to their utter amazement, as the missionaries are singing, as best as they can under the harsh circumstances. They can hear reframe after reframe of "Great is the LORD, and greatly to be praised; and his greatness is unsearchable"; "They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom"; "Praise ye the LORD. Praise the LORD, O my soul. While I live will I praise the LORD: I will sing praises unto my God while I have any being"; "The

LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD"; "Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds"; "The LORD taketh pleasure in them that fear him, in those that hope in his mercy. Praise the LORD, O Jerusalem; praise thy God, O Zion"; "Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he commanded, and they were created"; "Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven. He also

exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD"; "Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the LORD taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD"; and "Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of

the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the LORD. Praise ye the LORD."

The young couples are cut to the quick! Tears begin streaming down their faces. The amir is not amused nor is the Islamists, who are getting angry with rage. The final 50 lashes have been meted out on the missionaries! When the knouts are stopped, the missionaries fall silent. They gasp from exhaustion! As they are unchained, they are let down from the pillar. They lay limp against the trunk of the pillar, exacerbated from the beating. Blood is streaming down their upper bodies from the numerous stripes across them. Buckets of salt water are dumped over them, which only intensifies their agony!

They are stood to their feet, where tank tops are pulled down over their bodies. They again are taken before the amir, who is incensed at their singing! He pronounces angrily over them,

"Your tongues will be cut! And you will be nailed to the wooden pillars on the park grounds for all to see!" Four palace guards come forth to take custody of them. They are seen off by the amir and his Islamists. They take them, bodied, bruised, and weary to a military personnel transport truck, parked out in back of the palace grounds. They are placed in the back of it with a canvas cover over it. A big red crescent moon and eastern star is emblazoned on both sides of the canvas.

The driver and his assistant is motioned to drive off. However, instead of them going to the park square, they detour out of the palace grounds and down through the southeastern side of the city. They drive on, going down the highway, stopping at Tejen to fuel up and to give water to their beleaguered passengers. They drive on further south toward the border with the Afghan Emirate.

By late afternoon, they reach the outskirts of the border town of Serhetabat. They take a sandy dirt road down along the outskirts of the town. They then drive on down to a spot along the

Kashka River (opposite Towraghondi across from the river), where they pull off to break. There, the two men in Turkmen fatigues tend to the missionaries in the back of the truck. They have within the back, the missionaries' satchels and sleeping bags. They take from their satchels clean and dry pairs of clothes. They carefully remove from their blood-soaked and soiled clothes they have literally stuck to them in places. They then wash their wounds with warm water and clean them with balm and ointment. They also anoint their wounds with oil.

They gently dry them off with towels the missionaries have in their satchels; and dress them in clean, dry clothes. The missionaries go in and out consciousness, while all of this is going on. Once dressed, they are seated on the truck benches, where they regain full consciousness. They are given more water to drink from canteens. The two men then take up the missionaries' satchels and sleeping bags. They exit from the back of the truck, and go down to the river bank. There, they neatly place their belongings beneath some palm trees.

After a while, the missionaries carefully and slowly step out from the rear of the truck. They see the two men, waiting with their belongings. They walk steadily, stepping carefully towards them. "This is where we part ways," one of them says to the missionaries. The missionaries are too weak and weary to speak. The other one says, before they leave to go to the truck. "Our Lord said, 'Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.' Great will be your reward for enduring the hardships and sufferings for the sake of the cross of Christ!"

The missionaries slowly sit themselves down with their belongings beneath the palms. They lay out against the sloping trunks. They watch, as the truck takes off and goes out of sight. They sleep well into evening tide! When they awake, it is twilight. They feel something drop into their laps. They look down and find dates, lots of dates in their laps. They slowly eat of them, as they take sips from the canteens left for them.

They find themselves just inside the Afghan border, a few kilometers west of the border. In the distance, they can see the border fence, running down along the ridge and valley.

## **The Gospel Road to Jalalabad**

Sitting under the date palms, overlooking the Kashka River, the missionaries rest and eat the dates from their laps, regaining their strength and energy. They sit and rest the whole day long, as the sun raises high over the day sky, falls over the afternoon, and in to the evening. They just sit there and listen to the gentle flow the water, rolling down along the river.

When the sun goes down over the horizon, and as twilight turns to dusk, they slowly stir to their feet. They take up their belongings and walk down along the bank of the river. They find a narrow and shallow bend in the riverbed, where they can ford it. They begin to go in knee-deep and cross waist-deep to the other side, coming up out of it and on to the bank, overlooking the outskirts of Towraghondi.

They spy a railroad station in the distance and follow the tracks from it. They see a southbound freight train, sitting on the tracks, waiting to pick up steam and move to its destination south. The missionaries steadily walk along the dirt

road, bordering the south side of the town, and heading straightway for the train. They quickly walk down along the rails, As before, they pick out a boxcar, where they can discreetly and quickly slide open the door and stowaway.

They indeed find a boxcar and board it quickly and quietly. The train picks up steam and begins to move along the tracks. While the train is en route, they set up in the middle of the car floor. They slide open the door to allow enough moonlight in, to give them enough light to see. They reason among themselves, saying things like, "no more running", "no more getting beaten or worse", "let's just set this mission out", and "take the route of least resistance east to Kabul!" And "further east till we finally meet up with our brothers and sisters inside the Pakistan border." Even Samuel agrees with them in this moment of weakness. They set out to do just as they have said.

They go some 100 kilometers south through the Hari River Valley to Herat. The Islamic Emirate of Afghan is an Islamic Republic that was taken over by Afghan Islamists (following the defeat of

the Eastern Powers at the end of the Western Wars). They converted it in to an emirate system of provincial pashas, municipal beyliks, and an Afghan emirate, ruling over a nation aligned with the Turkic Assyrian Confederation.

In the darkest hour, just before dawn, they reach the outskirts of Herat. As the train slows down, they come in to the railhead of the city. Samuel and Joseph slightly slides open both doors, from each side of the car, to see out. As the train comes to a complete stop, they open the door, facing east, and toss their satchels and sleeping bags out of the east side of the car. They sit down on the edge of the car door opening, and jump off on to the ground about a kilometer from the railhead and railroad station.

They can see from afar, as they gather their belongings to tote with them. They see a great terminus at the railhead with dual tracks, running to and fro. This is the Afghan-Iranian Railroad, indicating destinations on a billboard sign in Dari, Farsi, Pashto, and Arabic: KABUL EAST and TEHRAN WEST. They can make out the destinations. They also notice much to their

chagrin that this is an Islamic military transport train, heavily guarded with cars, which have locks and seals on its doors. They realize much to their disappointment that they cannot hop it. So, they go from there in the dark, on the outskirts of the railroad station, where the flood light shine down on the terminus depot behind them.

They walk in to downtown Herat from the direction of the station. They set out to keep to themselves. They plan to make their way to the bus station. From there, they can take a caravan bus eastbound across the heart of the Afghan Emirate; and go all the way to its capital in Kabul. Then, they can go further east to the border to hopefully meet up with their fellow brothers and sisters, coming in from Islamabad. Nonetheless, this is all a walk of faith!

They no sooner move towards the bus station in the early morning hour, when the sun is about to rise, when they are approached by all sorts of people. A woman and her two daughters, wanting to sell them some foodstuffs, kids wanting spare change, and an older man and his

son, wanting to sell them their wares. After trying to ignore them, the Holy Ghost comes upon them! So, they preach the Gospel to them. Samuel preaches in perfect Dari, Joseph in Farsi, Joanna in Pashto, and Zipporah in Tajik. They are caught by surprise at these Chinese, speaking to them in their native languages. So, the greedy among them are spooked away except for the lady and her daughters along with a young girl (who was among the kids who fled). They listen and believe on Christ Jesus for their salvation! The Holy Ghost comes upon them; and they are born again.

They also preach to them about baptism in Pashto. The born-again lady tells them of the nearby Hari River, where they can baptize them. As the sun rises to break the dawn, the lady leads them down near the historical bridge to a spot along the river, where the missionaries can baptize them. So, the missionaries let down their belongings at the bank. They wade out to where they call the others out to them. They baptize each of them in the name of the Father, the Son, and the Holy Ghost.

Afterwards, the lady invites them to her home for breakfast before they must go. So, they oblige her and go to her humble abode, near the bus station, to partake of her hospitality. They pray over their meal with her, and eat up, for they are again famished. She gives them what she has for bus fare. They are most grateful! They tell her of the widows two mites and how she shall be rewarded for her face. Samuel quotes to her in Pashto, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." She is very thankful for their blessing, as they pray over her and her family, before departing.

They go down to the station, where they pay for their tickets due East to Kabul, and board the bus. They take the caravan bus eastbound.

Among the passengers, they keep to themselves. They ride a ways to a stopover in a small town in Owbeh along the Hari River. There, they get out to break, the driver and passengers, with a few getting off at that stop, and a few getting on board for eastbound. The missionaries look to one another to see if any of them need to stop off for a break. However, none of them move from their seats.

They look out the open air windows and see kids milling about, some begging for change. They are reminded of what Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." So, they get up and go out from the bus. There, they prophesy to the little kids in Dari, Pashto, Farsi, and Tajik. Each of the kids understands them in their native languages about Christ Jesus and some of them believe on Him. The missionaries lay hands on those young ones, who believe! The Holy Ghost comes upon them; and they are born again. The missionaries bless them, who believe, and quickly they board the bus, taking their seats. The driver then climbs aboard and

takes his seat. He promptly closes the door, and the bus takes off from that stop, with all the passengers going on board.

They go about 200 kilometers eastbound to Chaghcharan, a provincial seat and small town along the Harirad River, which parallels the Trans-Islamic Afghan-Aryan Railroad. They arrive at the station. They are determined to stay in their seats! The driver disembarks to fuel up the bus; and the other passengers disembark, as other passengers get on board.

However determined they are, they do have the urge to avail themselves of the stations facilities, so they are compelled to do so. When they come out from their respective restrooms, they are confronted by more kids, boys and girls, pandering for change. So, they preach to them the Gospel to them in Dari, Pashto, Farsi, and Tajik. The kids are amazed! Some go away, seeing no change coming forth, while others listen and believe on Christ Jesus to be saved. The missionaries bless those kids, who believe, and pray over them, to call on the name of the

Lord to be saved. They then quickly board the bus, and quietly take their seats.

The rest of the passengers take their seats, as the driver climbs aboard. He closes the door behind him, while he starts up the bus. He takes it out of the station. Once again, they are going eastbound. This time, they are going through a mountainous valley region.

They go almost another 200 kilometers, arriving in the Five Rivers Valley, and on in to the small town of Panjab. In this town, which parallels the railroad running south of it, the missionaries look out their open-air windows and are drawn to the people they see. These are the Hazara, a people who look Turkic and Mongol. They are drawn by the Holy Ghost to get off of the bus and preach the Gospel to these people.

So, the missionaries stand out on the station platform and see women and girls in hijabs along with men and boys in their respective Muslim garb. The Holy Ghost comes upon the missionaries! When they start to preach the Gospel, they preach it in perfect Hazaragi. They, who hear them and listen, they listen intently!

They are amazed at their boldness and forthright manner in proclaiming Christ Jesus to them in their language. Some do believe on Christ for their salvation, while others their resoundingly reject the Gospel. Those, who reject, begin to protest, which attract other such Islamists from within earshot of them.

The missionaries promptly leave the platform, as mobs of Shia Twelvers, Ismaili, and Aimaq arrive. They begin to fight among one another in pursuit of the "troublemakers." The missionaries make haste south of the bus station, as their bus had taken off, just as the melee was underway. They head down along a pass toward the other side of a railroad junction, where a secured freight train is heading eastbound. It had since slowed down to a stop to change rails. It is in the midst of picking up steam again to roll forward. So, the missionaries, seeing the doors of the cars are locked and sealed. Quickly one by one, they climb a side ladder on the back of one of the boxcars. They climb to the top and hide themselves face down on top of the car.

The mobs of angry Islamists were still in pursuit, even as they are fighting one another. The missionaries can see over the car, these mobs punching and kicking at one another because of what stripe of Islam they represent. But still, some are looking about trying to locate what had happened to the preachers of Isa. The train, however, begins to roll faster and faster, as the Islamists have lost sight of the missionaries. After they roll out of sight, they see behind them, the angry mobs still fighting and still searching, but in vain.

The train rolls along at top speed, as the missionaries lay on top of the boxcar, clutching the railings and holding on to their satchels and sleeping bags. They stay on top of there for almost 300 kilometers! As the train, heading eastbound begins to slow down; it reaches the outskirts of Kabul. Before the train comes to a complete stop, they climb down the ladder, one by one, they toss their belongings over the side. Before the train fully enters the railroad depot and junction at a military checkpoint, they tuck, duck, and roll on to the ground.

They quickly get up, dust themselves off, and take up of their belongings. They walk from there on down to the highway, where after a while they flag down the very bus that had left them in Panjab. They board the bus much to the driver's astonishment. Nonetheless, he drives on anyway with them, having taken their seats.

They go into Metro Kabul, pass the National Gallery, the Intercontinental Hotel, the Tajbeg Palace, from where the emirate rules, the Gardens, and on pass the Darul Palace, which serves as the Afghan Islamic Party headquarters. The missionaries have the driver stop out in front of the old Markoyan flats, where they disembark much to the driver's chagrin. The bus takes off for the station, as the missionaries walk through the open yard of the flats, where gates and a fence once secured them. They spend the rest of the morning and in to the afternoon, going door to door, and sharing the Gospel in Dari and Russian to whoever answers the door. A lot of old Afghan Russians answer their doors and many of them believe on Christ Jesus for their salvation.

The missionaries go from there, on down to the family park, where they preach the Gospel in Dari to all sorts of park goers, some families, children, and even some elderly believe on Christ Jesus for their salvation. Before the Afghan National Police arrive, the missionaries sense trouble and quickly go from there down to the bus station. They go up under the platform and walk around to the depot, where they spot another one of those posters encased in a sealed bulletin board. They once again see their passport profile pics, and their descriptions with FATWA written over top: BY ORDER OF THE AFGHAN EMIRATE, THE PASHA OF BANIYAN, AND THE BEYLIK OF PANJAB, KILL ON SIGHT FOR BLASPHEMY, INCITING A RIOT, AND DISTURBING THE PEACE. They gaze at the poster, as Joseph exclaims, "Wow! News travels fast in this land!"

They hurry to the bus and board it. They have just enough among them to pay the fare. As they take their seats, the bus takes off eastbound to Jalalabad. They go about hundred kilometers east and reach this agricultural center by dusk.

The missionaries quickly and discreetly disembark from the bus and get as far away from the station as possible. They seclude themselves in an orchard near the Kabul and Kunar Rivers. They quietly make camp beneath some pomegranate and mulberry trees, overlooking an orange grove, and beyond that sugarcane fields for as far as the eye can see.

They spread out their sleeping bags, as night falls, and pray with one another unto the Lord about how to wrap their mission up before they are to meet with their brothers and sisters, just inside Pakistan. They end up, going to sleep, and waiting on the Lord. When they awake, it is just before the sun rises. They are moved in the Spirit to go from there, to go from the river down, from where the pasha house is located, to Serajul Park. It is a serene and lush green park scape, which is especially radiant in the morning sun. More importantly, there are people there, lots of souls, young and old, men, women, and children, walking about in the park.

The missionaries walk out toward the middle of the park, where they stand among numerous

passersby. The Holy Ghost comes upon them! So, they preach the Gospel in Dari, Punjabi, Sindhi, and Pashtu, as well as in Tajik and Urdu to the amazement of those who hear. Many of them, who listen, they listen intently and curiously, as young and old, whole families, children, and elderly believe on Christ Jesus for salvation. They continue to preach the Gospel far and wide across the park, attracting more than a hundred souls, who also believe on Christ Jesus for their salvation. A great outpouring of the Holy Ghost comes upon this crowd of new believers! They all start praising the Lord, calling upon the name of Jesus Christ to save them. They also praise and worship the Lord in tongues of Dari, Punjabi, Sindhi, and Pashtu, as well as in Tajik and Urdu.

The missionaries then preach on baptism and call on the new believers to follow them on down to the river. They march with the missionaries on pass the pasha house. They go on out through the bottom land and on down to the bank of the river. There, along the slope, the missionaries wade out in the water. They call on

the new believers to line up in four rows. They come out one by one, where they baptize each and every one of them. During the course of baptizing, the missionaries sing refrain after refrain of "Let's All Gather at the River." They sing in tongues of Dari, Punjabi, Sindhi, and Pashtu, as well as in Tajik and Urdu. As the new believers come up out of the water, they start singing it as well, catching the words and melody. As the missionaries stand on the shore, facing their new converts, they continue to sing it and teach them all the words of the song. So, they all sing and worship unto the Lord.

As they are singing heartily, there atop the hillside to the river, two Afghan National Police squad cars pull up to it. Four police officers get out and observe the goings-on. The missionaries notice them. Suddenly, the missionaries abruptly say, "God bless! AMEN!" They quickly take up their belongings from along the shore. They hurry along the shoreline, as three of the officers take off after them to apprehend them. The fourth officer is seen radioing in for backup.

As the missionaries make for the sugar canes, the officers in pursuit get caught up in the crowd of new believers, who are dancing and singing until the Lord. By the time the officers clear through the crowds of worshipers, the missionaries had disappeared in to the tall sugarcane. They slowly trudge through the tall canes for a few kilometers till they reach the edge of the great field.

There, along the edge of the field, with the sun going down, they pull a few of the fresh canes and stow them in their satchels. They also drop their belongings and set in amongst the canes, overlooking an orchard of pomegranate trees. They spread out their sleeping bags, lay out on them and fall asleep from exhaustion. They sleep all night long. And in the morning hour, the darkest before dawn, they awake from their slumber. They slowly pack up their belongings and roll up their sleeping bags. They take them up and walk along in the dark with only moon and starlight for them to see through the pomegranate trees. As they walk, they pick up a few freshly fallen pomegranates and stow them

in their satchels as well. They then walk down out of the orchard. For another kilometer, they walk down along the highway, heading east.

As the sun rises over the horizon, where storm clouds begin to gather, they see as trucks go to and fro and an occasional car goes by. They flag down a diesel rig, going eastbound. The driver is kind enough to pull over and let them climb aboard. They settle in to the cab, as the driver, a Pakistani man, sets the gears and takes off again on to the eastbound lane. Rain begins to fall, as the driver switches on his headlights and turns on his wipers. The rain turns steady the further they go down the highway.

Some 20 kilometers later, they stop at a railroad crossing, with flashing red lights and a downed cross arm. A long freight train is already in process of moving through the crossing, and continues on car after car, while they wait. They see emblazon on the cars: TRANS-AFPAK RAIL LINES. The driver casually comments in Urdu, "Ah! This one comes from Islamabad to Kabul, hauling rifles, ammunition, rocket grenades and launchers." They understand enough of what he

is saying to be skeptical of his assertions, as it looks like an ordinary freight train to them. But soon after the boxcars pass, then passes heavy duty flat cars with main battle tanks mounted on them. At least a dozen of them go, before finally being pushed by two big engines.

"I'd say at least five engines are pulling it," the driver speculates, as the train finally clears the tracks. The red flashing lights cease, and the cross arm raises, allowing them to cross the dual track system. The driver looks at them, and introduces himself as Sikandar. He tries to start a conversation with them, but feels awkward, as they look straight ahead. They understand enough of what he is saying, but they just want to keep their peace and look ahead.

The rain continues steady for another few kilometers and lets up when Sikandar pulls his rig into a truck stop a few kilometers north of Torkham. Samuel tells him, that they have no money and that they will get off here. Sikandar insists they eat with him and that he will cover them. They are most grateful for his hospitality; and they get out of the truck with him. He pulls

out his TURK card and inserts it in the pump, so that he can fuel up his rig. As the rig is being fueled up, they go into the kafe to sit and eat, while the truck is fueling.

Joanna carries her satchel in with some of the pomegranates in it in to the kafe. They sit at a booth together and the driver orders them a nice meal. Joanna takes from her satchel, some of the pomegranates, and shares one of them with Sikandar. He is pleasantly surprised and saves it for when he is finished with the meal. It begins to rain again, as their meal is served to them. The dishes include chapli kebab, kofta, and doogh to drink. They also come with naan bread. Samuel shares with Sikandar grace over the meal; and he agrees to a prayer for their meal. They, of course, pray in the name of Jesus, which piques Sikandar's interest.

"You Christian?" he quietly inquires. "Yes, we are born again Christians," Joseph replies. "I know of this God you speak," he quietly utters. "We know Him as 'Isa'." Samuel replies, "Jesus is not this 'Isa' the Muslims suppose Him to be." This again piques Sikandar's interest, "Oh?

Then who is He to you?" This then gives the missionaries the opportunity to share the Gospel with him. But, before they could get into it, he quickly tells them, "Let's talk about these things in the truck." He cautions them, looking about them, seeing peering eyes and listening ears from the Muslims in the kafe. The missionaries fall silent! They eat in silence, as those around them go back to their eating, and conversing with one another.

The missionaries feel they have lost their nerve! But, they know they are so close and would rather not get into trouble. So, they finish eating and have of their pomegranates. They then get up and go out to where the rig has been fueled up; and they are ready to go. Sikandar puts up the pump and takes the receipt from it (which includes their meal charged on there as well). He stuffs it in his shirt pocket for business expenses and climbs up into the cab. Samuel says to him, "Let us off three kilometers before you get to the border." So, he starts up the engine and sets the gears. As he pulls the rig from the truck stop, they again head on down the highway.

About three kilometers from the border crossing, he pulls the rig off to an embankment, overlooking a wooded ravine below. "Before you go," he says. "You did not answer my question." They feel compelled to answer. So they do, sharing with him the Gospel. He listens and indeed believes on Christ Jesus for his salvation. The missionaries pray with him, as he calls on the name of the Lord to save them. They then get out of the truck and watch, as he takes off down the highway toward Torkham.

The rain had stop and the afternoon sun comes out. They could see out from the ravine, a faint rainbow, appearing in the clouds overhead. This reminds them of what God had promised Noah of Him never again to flood the earth. But, they also know that the fire and fury of the Lord's wrath remains with His trumpets and vials, yet to come upon His enemies left behind.

## **Miracle in Torkham**

The missionaries go from the embankment down among the Persian silk trees that dot the wide expanse of the ravine. They camp beneath a cluster of these trees, dripping with water from their leaves. They pitch their tent, as more rain moves in from the mountains. The rain is light to moderate, all night long, as they sleep nestled in their tent.

The morning is cloudy, as the water is at least knee-deep down in the depth of the ravine (where rain water runs off from the mountain and hillsides). The sun peaks out midmorning, as they pack up their camp. They go a kilometer around the mouth of the ravine to the other side, facing more towards the Pakistani border, two kilometers south and east of their location.

They camp again beneath a canopy of Persian silk trees on the other side, where they pitch their tent. While the sun is out through cloud cover, they take their canteens down to the edge of the ravine, where they fill them up with fresh rainwater, collected there. They return to their

camp and drink some of the water from the canteens, just outside under the trees. Zipporah takes a bar of soap from her satchel. She and Joanna go down to the shore and wash their clothes in the water. They then dry their clothes in the noon day sun, against some rocks along the ravine embankment. They also take a nice bath in the water and wash themselves with the soap. After they dry off with their towels, they lay out on their blankets in the sun to dry off completely. After an hour, they dress and return to the camp, so as to trade turns with their husbands, who go and do likewise. When the men return to the camp, they break out some of the sugar canes they have and suck on them for nourishment. They again nestle inside their tent clean and dry. They go to sleep, as the rain falls lightly to moderate throughout the night.

By morning, the rain dissipates. The sun again peaks out of the clouds. The missionaries once again break camp, and go another kilometer, south and east along the ravine. They walk down to within less than a kilometer from the border. They can see out from the ravine and can tell

that the water is at least waist-deep down in the depth of it. They spy from the outskirts of Torkham, northwest from their position, and across from their side of the ravine, they again find another cluster of silk trees, and make camp there.

From where they camp, they can see the border near to their position that crosses a rugged pass from upstream of the ravine. They also see southwest from there, the other town of Torkham on the other side of the border crossing. They sit in the shade beneath the canopy trees, still dripping wet from last night's rainfall. They drink what is left of their water from their canteens. Once finished, they go down to the embankment of the ravine and fill their canteens once again. They return to their camp. Again, they take shelter in their tent, as the rain resumes, coming down lightly but steadily. It rains off and on with some drizzle mixed in, all night long.

By morning, the sun shines with the clouds having parted. They get up and they wait beneath the trees. They again look out over the

ravine. They casually drink from their canteens and just wait. By late in the morning, they notice a few men and women with children, even some elderly among them, Afghans, Pashtuns, Tajiks, Punjabis, and Sindhis, coming down to the embankment of the ravine just on the opposite side of them. They also notice among them, a few young couples, preaching to them in Dari, Pashtu, Tajik, Punjabi, Sindhi, Urdu, Farsi, and even in Arabic on baptism.

What turns out as a small gathering quickly grows into a rather large crowd of new believers, who were won to Christ, from Torkham and the surrounding areas. The Holy Ghost falls upon them there! A great outpouring of His power and ministry comes upon them all there, as they are baptized in the water. The missionaries are amazed, so uplifted by this sight; they too are filled with the Holy Ghost! They praise and worship the Lord along with those below being baptized. They hear them sing that old hymn, "Let's All Gather at the River."

Suddenly though in the middle of all this jubilation, the missionaries see much to their

chagrin, the arrival in force of Afghan Border Patrol, being assisted by the Pakistani Frontier Guard, all in gas masks, and coming in from the border crossings. Canisters of tear gas are shot in to the crowd. The great crowd of new believers quickly disperses. The Border Patrol along with the Frontier Guard is armed with long batons. They proceed to beat the new believers, causing them to run in all directions from the water. The missionaries watch all of this unfold, hearing the screams from the women and children, and seeing the leaders of the baptism being arrested and taken away from the ravine. The missionaries hide themselves and pray for them below.

By early afternoon, the crowds of new believers and the guardsmen were gone. All that was left was the faint stench of tear gas in the air. As the sun is going down over the afternoon sky, the missionaries emerge from their hiding and sit quietly beneath the trees, overlooking an empty ravine and heighten state of security at the border crossings.

At twilight, the missionaries look out to the north and east toward the rugged pass. Suddenly, they see much to their delight and surprise, their four brothers and sisters appear, coming out from the pass. They see one another! They smile gladly, as they wave at one another.

## Afterword

*The saga of going into the mission fields remaining before the Lord returns continues! Peter and Ruth along with Philip and Esther, and their team will go through the Himalayas into Bhutan, into India and throughout all of South Asia. Moreover, Paul and Grace will go with their team deep into Burma and then throughout all of Southeast Asia.*

*They will go in the power and ministry of Holy Spirit, sharing the Gospel of Jesus Christ and Him crucified, as well as doing the work of evangelists among the people groups where they are going. They will encounter challenging hardships, brutal persecutions, but will also experience great victories in soul winning, and planting churches among those who are converted to Christ.*

*In future narratives, their stories will be told of their experiences in doing the Great Commission in their respective fields of calling. Be on the lookout for their accounts in upcoming books from this series.*

## Epilogue

Revivals are not had by prayer alone! Rather, they are ignited by going and doing the work of an evangelist! By the going forth, and winning souls to Christ in in your neighborhood, town, city, state, province, and even nation! The more disciples made the more workers that can be sent in to the harvest fields to win more and more souls to Christ. While man is trying to build their kingdoms here on earth like New Clark City, born again Christians are building God's kingdom here on earth, one soul at a time or many souls at one time, some thirtyfold, sixtyfold, or even hundredfold!

Jesus said in the Gospel of John, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he

that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

The psalmist prophesied, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And Jesus gave the Parable of the Sower in the Gospel of Matthew, "Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear."

Whereas the Gospel of Jesus Christ is Good News to born-again Christians, it is not so Good News to those who remain in darkness and are lost! But to those who receive it as Good News, they believe on Christ Jesus to be saved, and they go forth, making more and more disciples, harvesting in souls to the kingdom, some a hundredfold, some sixtyfold, some thirtyfold!